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RESERVE
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THE MISSIONARY HERALD

VOLUME LXXII.—NUMBER 5

MAY, 1876

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THE MISSIONARY HERALD.

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MRS. EMILY (DELACOUR) GULICK.

THE death of this estimable woman, on the 17th of December last, at Kobe, Japan, was noticed in the Herald for March. Mr. Blodget, of the North China mission, of which she was a member, has furnished the following notice of her, in a letter dated Peking, January 11th: —

“Last evening we received the sad tidings of the death of Mrs. Gulick. Her decease is not only a sore bereavement to her husband, but also a great loss to the Kalgan station and to the whole mission. Her life was one breath of love; I should rather say, one flame of love. She was unwearied in her labors in teaching, in exhorting, and in administering to the sick and distressed.

“Mrs. Gulick had been a member of this mission for eleven years. Prior to that time she labored for some years in Hongkong, in connection with a society of ladies in England. From Hongkong she came with Mr. Gulick to Peking. One afternoon, in November, 1864, as I came out of my chapel door, Mr. and Mrs. Gulick stepped forward to meet me, the one in his usual quiet manner, the other with characteristic warmth and ardor. They had come up, as it were, from the depths of the sea, to preach in Nineveh; and they accounted that the loss of a large supply of scientific books and instruments, which, in addition to their outfit, were destroyed by their shipwreck on Pratas Shoals, was an admonition from God to them, to be single-minded in their work among the Chinese. Nor was the admonition unheeded. They were single-minded. For seven months they remained in Peking, commencing the study of the language and engaging in such work as is possible to beginners. In June, 1865, they left Peking to establish a new station in Kalgan. They chose this upland region on account of Mrs. Gulick's health, and were well pleased to find the climate all that they had desired. After many difficulties and trials they succeeded in renting a house, and obtaining a permanent foothold in that city.

“From the very commencement of their work Mrs. Gulick exhibited great zeal, and great skill in dispensing medicines to the sick. Chinese and Mongols flocked to the mission house for relief. She visited patients at their houses, and gained access to many families. In journeys from Kalgan to the south and to the north, she embraced every opportunity to administer relief to the sick

and suffering. For many a year her name will be a familiar one from Yu-cho to Kalgan, and over the rolling hills of the Mongolian plateau. Many a one, saved from death or restored to health by her timely aid, will remember her kindness with a grateful heart. The boys taught in her boarding-school, supported by private funds, and the pupils in her day school, will remember her cheerful love, her care, and her instructions. Those poor Mongol shepherds, sons of the desert, touched her sympathies very deeply. She threw her whole soul into her labors for them, and longed to see missionary work vigorously prosecuted among them, by a well-appointed mission. Some of her latest utterances, in recent letters, relate to the Mongol work which was so dear to her heart. Such a life is a sweet savor of Christ. There is that in it which reminds one of the parting address of the Apostle Paul to the elders of the church at Ephesus.

"This 'handmaid of the Lord,' descended, as her name (Delacour) indicates, from the French Huguenots, born in England, after having borne her testimony to the Lord Jesus in her native land, then in the island of Hongkong, and subsequently along the northern boundary of China, upon the pasture lands of Mongolia, found a resting place for her body in the cemetery at Kobe, in Japan, and so went to be 'forever with the Lord.' Such are the opportunities of Christians in the nineteenth century, and such, blessed be God, is the spirit in the followers of Christ."

MISSIONARY SOCIETIES AND NATIVE CHURCHES.

THE English "Church Missionary Intelligencer and Record," for March, contains an interesting paper on the relations of missionary societies to native churches, fully in accordance with the policy of the American Board. While admitting that, in the beginning of missionary effort, it is becoming that some assistance should be rendered native communities in addition to sending out evangelists, it is also felt that great care should be taken not to foster a habit of dependence on foreign aid, and that the tone of native Christianity will never be thoroughly healthy until it is the spontaneous product of native thought and energy, working mainly through native churches. As the native churches are developed in any particular field, the number of foreign missionaries should be diminished, the number of native pastors increased, and resources looked to from within and not from without. "Moreover, the utmost care should be taken that the burden eventually to be imposed upon the native congregations should not be made heavier than is absolutely necessary. Except in solitary instances, there should be no attempt at Europeanizing native pastors. . . . It is the rule with the Church Missionary Society, that this should not be attempted except in solitary instances. We do not think that there is a native pastor in the Indian church, connected with the Church Missionary Society, who has been in England. . . . Stipends, therefore, should be calculated with a view to what the native church will probably contribute, rather than to what a foreign society can afford to pay.

"Another very important point is, that the native church should not be oppressed with the charge of costly buildings, raised by foreigners, which it would be wholly beyond their power to keep in repair (or imitate in such buildings as

they may afterwards erect for themselves). In this matter primitive practice deserves more consideration than it often receives. Of course it is not pretended by anybody that the first apostles and evangelists built churches or schools, or had any distinct places to worship in. Rooms available for the purpose were used as opportunity offered. . . . It is the remark of Bingham, that 'In the first conversion of any nation the churches were always answerable to the state and condition the converts were in.' This was practical wisdom, and should, as far as possible, be adhered to now, if native churches are to have an independent future.

"It is wise jealousy, therefore, which discourages building beyond what is indispensable for the decent service of God, for the maintenance of schools, and for the due preservation of the health of missionaries. . . . There does not seem any adequate reason why we should build churches for natives, more than houses. If they want them, and as they want them, and when they want them, they should provide themselves. It would be an unlawful, and, we think, a most mistaken diversion of money, for English Christians to find funds for these purposes. We know that the Church Missionary Society deprecates it, and we rejoice in the wise decision. There may yet be a time when Indian Christianity (and it may be added, when Chinese, Japanese, and African Christianity) may stud the land with gorgeous fanes, suited to its own wants, and expressive of its own religious feelings; but till that period arrives, all that English [and American] Christians should aim at, ought to be the gathering together of spiritual temples in the persons of living Christians, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

The above statements, though at variance with the first impressions of many Christians at home, not familiar with the history of missionary effort, and still more so with the wishes and hopes of native Christians eager to gather the fruits of Christian civilization before they have had time to ripen on their native soil, have been abundantly and sometimes sadly confirmed, in the experience of the older missionary societies.

THE GROUND OF APPEALS FOR MISSIONS.

BY WILLIAM WARREN, D. D.

It is possible that appeals for money to carry on missions abroad, coming as they do so often, awaken in some minds a degree of impatience, if not of disgust. These appeals, for want of space, and of time to read them, have need usually to be merely such, — the underlying argument for the cause seldom attending them.

But they are never for the Board itself, as an institution, but for a work which Christ commanded and inaugurated. He put it on the ground of the moral condition and necessities of the world. The great apostle had no sooner risen from the earth to which he had been stricken, than his commission to go to the Gentiles (or heathen) was intimated to him, — and for this end, — "To turn them from darkness to light, and from the power of Satan unto God." The Saviour had previously commanded his disciples to go forth and evangelize the nations, — all the nations; a command not limited to them indeed, but extending equally to his church through all time, till the work should be finally accomplished.

Foreign missions afford us the opportunity and instrumentality needed for the doing of this work. Missionary Boards are mediums through which we may carry on the work to its final accomplishment. This is not, however, the business of Societies as such, but of those who are to act through them for this end. What, indeed, but Christian missions, established specifically for this purpose, can do this work of spreading the gospel over the earth, and do it systematically and successfully?

This cause, therefore, is identical with Christianity. It is essential to the gospel scheme,—the mainspring, among human forces and instrumentalities, for accomplishing the work which Christ came on earth to inaugurate.

So when the Board makes appeals for funds, it is not in its own behalf, but for mankind. It is not for an institution, as such, but for a world. The Board is not an end, but a means to an end; an *instrument* to do the work of Christianity, or to aid in doing it, to the ends of the earth.

It accords with the benevolence of God that the gospel should be a provision for the whole world. It is so in the double sense of providing an atonement for the world, and of giving the command to *publish* it to the world. The first of these provisions is absolute, depending solely on God, and involving no counsel of man, or course of human conduct. The other provision, touching its propagation, and acceptance in the world, *does* involve human conduct and agency, to give it effect. So while the love of God, and the gift of God, are in their primary exercise unconditioned, in their positive and practical results they connect themselves with human effort and responsibility. If this love and gift had in all respects been absolute, there would have been no need of, or place for, foreign missions. But such was not the plan of God. He chose to take his people into coöperation with himself in making known his gospel, and in giving to it practical and saving effect.

It is on this ground that the foreign missionary cause rests, and makes its appeals to the churches. It is not for a missionary Society or Board that we plead, but for the nations sitting in the shadow of death. Nor is this the work of organizations and societies principally, but of Christian men and women, who are privileged to act through them for the good of men in the most degraded state.

The Saviour brought the gospel to this world, but it is to be spread abroad among the nations by his people. Heathen men will not make effort to obtain it; they do not know its worth; it must be sent to them. The grace of God is not of earth; it is not indigenous in any clime or land; it is not a human growth or plant. The new birth is from above. The good news must be sent to men, or it will not be "good news" to them, or *news* at all. The gospel has not locomotion, to go to the nations of itself; the winds of heaven cannot waft it to them; and they will not come to us for it. It must be sent to them, or they will never receive it.

Now if Christianity is of value to *us*, would it not be of equal value to the heathen? If it was of greatest value to those who received it from the lips and pens of the early apostles, is it not of equal value to those brought into the kingdom by our missionary apostles now? Was not the gospel a great blessing to our forefathers in Europe, who were turned from idolatry through the labors of Roman and Culdean missionaries? But no greater than it would be to the heathen

nations now, who are yet in idolatry. Have we any right to monopolize Christianity, and thus give to Christendom a Judaizing aspect or semblance? If, indeed, we owe everything to the Christian religion ourselves, then should we make all haste to give it to those who have it not. For "how can they believe in him of whom they have not heard; and how can they hear without a preacher; and how can they preach except they be sent?"

True, the heathen are not to blame for their ignorance of Christ; this is *our* fault; it is for *needing* a Christ that they are condemned. Not under a law they know not and have not; but a law which they have, and which puts them under responsibility, and beyond excuse. Indeed, how can such as are under the power of Satan (to use Christ's own words concerning them) enter into the kingdom of heaven, save through the cleansing of the blood of Christ? It is for this purpose that missionary societies are formed and make their appeals, — to open doors to the Gentiles, and to give the churches opportunity and motive to enter those doors.

Some solace themselves with the hope that the heathen will be saved without the gospel, and *because* of their heathenism. Far be it from me to declare what is possible or impossible with God. He knows how to pity and to save those even in the deepest darkness, and in the ends of the earth, who abhor sin and desire cleansing. Indeed, it is impossible to doubt here! But such cases are rare in heathen lands. Our oldest missionaries seldom find them. They represent the heathen as debased, loving sin, and hating holiness; showing thus the need of the gospel to fit them for a heaven of holiness and purity.

But on the supposition of universal salvation for the heathen as such, and because of their heathenism, Christianity would seem a mistake in the world. For if the heathen nations are safe without it, but are imperiled with it, as touching the next life, it ought, as a matter of safety, to be kept from them. The way to save this world, in that view of the case, would be to extinguish Christianity, to put out the sun of the gospel, and let the people sink back into the night of heathenism, that they might reach heaven hereafter. For what is this life to the next, or time to eternity?

To return. We have need only to glance at the change wrought under the apostles of old, among the heathen, and at the same change under our foreign missionaries now, to be stirred anew to the work of giving the gospel to the world. Think of the difference between us and the people where idolatry reigns! To what is this difference owing but to the Christian religion? And is not that cause a good one (and pleas for it wholly in place) which is one day to triumph, and to secure for the nations all that is precious and holy in religion? Imagine the millions now in heathenism, in Asia, Africa, and America, formed into Christian churches, performing Christian worship and duties, — parents walking before their households in uprightness, and children listening to lessons of Christian instruction! Would not such a state be infinitely better than the wretched ignorance and stupidity from which the gospel alone can deliver men? If so, what a motive we have to give them the gospel, and within the shortest possible time.

If men ask for a motive here that appeals to them pecuniarily, — that affects their business affairs, — we give them this fact, that foreign missions are profitable in a business point of view! They are not our beneficiaries merely, but

our benefactors rather. They *return* a blessing as well as convey a blessing. They give as well as take, and far more than they take. And the giving (call it "rendering," rather) is indeed more blessed than receiving. It *is* receiving, and of better things than were given, and in greater abundance, and this through rich returns of good to the soul, and in the certain rebound of blessings that shall come in consequence of large and cheerful giving for this cause.

The complaint that missions are a burden, or a waste, ought forever to cease; for just the opposite of this is true. They are profitable every way; they are a grand outlying business investment — in the way of protecting commerce, of promoting manufactures, and of stimulating trade. They bring up savage men to a higher appreciation of themselves, to realize their wants and needs, and thus awaken in them healthful tastes. So this grand missionary movement is being felt in our markets, that supply the new and increasing wants of the world. In this way profits are reaped and business is benefited.

This fact, which ought to silence objections against foreign missions *as a waste*, is mentioned as the least of the motives for them, as weighed in the scales of eternity. It should not at all be put in the place of the great moral argument for missions, — as being a part of the gospel scheme; as being commanded by Christ; as due to the world from us who received the gospel primarily through Christian missions; and as being indispensable to the enlightenment and salvation of the world.

CLAIMS OF FORT BERTHOLD.

It seems to be necessary to remind the friends of missions of the peculiar and exceptional claims of Fort Berthold. The Committee appointed at Chicago, to report on the work of the Board among the North American Indians, recommended the occupation of that distant post as a missionary station, and the subject was "commended to the earnest consideration of the Prudential Committee." The interest manifested in this new endeavor, by those who attended the Annual Meeting, especially by our western friends, was unexpectedly strong and hopeful. Hence, in the request for Centennial Offerings which was published in the January Herald, "the sending of the gospel to this point," was mentioned as "the special object that ought first to engage the attention of the friends of missions;" and \$5,000 were solicited for the cost of commencing the work, and of sustaining it for one year. In the same number of the Herald it was announced that the laborers would be ready to enter the field at an early day.

What has been the response to this appeal? It seemed, certainly, to be supported by considerations of singular force and persuasiveness. There was, (1), the constant though silent plea of the wasting remnant of our Indian tribes. There was, (2), the specific argument to be derived from a field which had been open "for more than two generations." There was, (3), the fact that Christian workers, called of God, as they and others believed, were saying, "Here are we; send us." It was hoped, therefore, that several thousand dollars would be speedily tendered to the Treasurer, so that the expenses of the first year, including outfit, traveling expenses, salary, and the cost of erecting suitable buildings, would be provided for, without becoming a charge upon the ordinary income, which was overburdened already.

But the Committee regret to say, that the Centennial Offerings for Fort Berthold, prior to April 1st, were less than \$600! Mr. and Mrs. Hall will be ready to go up the Missouri by the earliest opportunity, but the special contributions for their work are insufficient for the first year's salary, to say nothing of other expenses, which a low estimate places at \$2,400, while \$4,400 can be profitably expended.

What shall the Committee do? Shall they say to these young friends, "Go forward, though by doing so you will be sure to increase our financial perplexities?" Or shall they say, "You must wait till the churches manifest a deeper interest in your proposed endeavor?" Will not those who desire the Committee to say, "Go forward," indicate their wish by sending to the Treasurer their Centennial Offerings for Fort Berthold with the least practicable delay?

THE SALARIES OF THE SECRETARIES.

THERE seems to be an impression in some quarters that the Secretaries of the Board are receiving very large salaries. The Annual Reports have shown from year to year just what they have received, and a reference thereto would at any time have given full and exact information. Still, to correct misapprehensions which appear to have prevailed to a certain extent, it may be well to state that, (1), the Board has but two Corresponding Secretaries, though it has been felt, for some time, that another is needed; (2), their salaries have never exceeded \$3,000 a year, though they have been permitted to draw from the treasury \$500 additional, in case they have actually needed this sum; (3), the income from the Fund for Officers, created many years ago for this very purpose, has largely reduced the payments made to them from the treasury, so that last year the sum taken from the regular income of the year was only \$1,646.85, for each, and the year before it was only \$1,622.29; (4), the present Secretaries have expended, during their term of office, for what they have regarded as necessary family disbursements, thousands of dollars beyond what they have received from the treasury.

It may be well to say, further, that owing to the advantages which the Board possesses, beyond other Congregational benevolent societies, (1), in having a Fund for Officers, as already stated, and (2), in being able to charge the rent which it pays for its accommodations in the Congregational House to the account of the old Missionary House, according to the plan which was submitted to the Annual Meeting at Minneapolis, the amount deducted last year from the income of the Board for home expenses was only 7.2 per cent.; so that, of the moneys received from the churches, from legacies, and from miscellaneous sources, ninety-two cents and eight mills of every dollar, were charged to the missions.

A PAINFUL CONTRAST.

THE first seven months of the present financial year ended with the 31st of March. The Treasurer finds, much to his surprise and regret, that the *donations* received during this period (excluding \$37,880.70 contributed for the debt

which was reported at Chicago, as also \$1,799.55 received as Centennial Offerings) have fallen \$7,754.19 below those of the corresponding period last year. But the deficit in *legacies* is still more serious. The Prudential Committee have looked to this source of income, for some years past, with a certain degree of confidence. Indeed, the amount received therefrom, since our civil war commenced, has averaged the annual sum of \$85,723.57. But the amount paid into the treasury during the last seven months has been only \$25,926.83, whereas the amount last year for the same period was \$50,889.80! The difference is owing largely, doubtless, to the financial condition of the country. (1.) The shrinkage in values is affecting residuary bequests unfavorably, — of which the Board has many, — as also not a few specific bequests. (2.) The difficulty of settling estates is such that legacies which may become available hereafter, are not available now. The inference is unavoidable. Unless the friends of the Board shall carry their donations, prior to September 1st, to a much higher point than was reached last year, it will be necessary, in all probability, to report an embarrassing deficit to the next annual meeting.

In contrast with these threatening prospects of the treasury at home, intelligence just received from Japan (since other letters from the same field were in type, for this number of the Herald) is of the most cheering kind. Mr. Davis writes, from Kiyoto:—

“The work we have been able to do, and are doing in this city, is indescribably precious. The ferment caused by the priests called the attention of everybody to us, and they have been coming from all parts of the city to inquire and hear, on the week-days and on the Sabbath. We have distributed nearly two thousand tracts, containing the marrow of the gospel, to those who have come to our houses. Over seventy were present here last Sabbath morning, and over fifty at Mr. Neesima’s in the afternoon. The girls in the Government girls’ school from which Mrs. Neesima was discharged a few months ago, have now started a daily prayer-meeting in the school building.

“Let me give you the news which came to us in one half-day, yesterday.

“1st. The starting of the prayer-meeting mentioned above.

“2d. The coming of two influential men from the northwest part of the city to Mr. Neesima, saying that they believed this was the true way, and that they and their families and friends wanted to hear and follow it.

“3d. Formal permission given by the officer in charge of the exhibition soon to open here, for Bibles in different languages to be placed on exhibition.

“4th. Sakai, west of Osaka (in which the most bitter prejudice against foreigners and against Christianity has heretofore existed), a place of about 100,000 people, open to the gospel, a building hired, and the gospel to be regularly preached there.

“5th. The very governor who, only three years ago, told Mr. Greene that if a native bookseller in Kobe sold a copy of the English Bible, knowing it to be a Bible, he should have to put him in prison, — this governor has now engaged one of our native Christians to preach the gospel to the prisoners in the Kobe prison on the Sabbath, and teach them during the week, and gives him a salary of twelve dollars per month.

“6th. Before we had done reading these letters, Mr. Neesima came in with an official notification from the Department of Education here, that they had just

received the applications for Prof. Learned and Dr. Taylor, approved by our governor, and forwarded them."

In another letter Mr. Davis reports a striking work of grace, of which he had just heard, in a school taught by an earnest Christian gentleman, not connected with, and at considerable distance from, any mission. The teacher thinks the way fully prepared for the organization of a church there, more than forty of the pupils having already, "of their own motion, organized themselves into a Christian society, under the most solemn mutual pledges of faith in Christ, and willingness, if need be, to forsake all and follow him;" and he thinks of sending several of these young men to a training-school, to fit themselves for the work of the ministry. "They have," he says, "put themselves into my hands, under God, to do with them as shall seem best, to further the work of saving souls."

Mr. De Forest, also, in a letter which will be published in June, gives deeply interesting particulars of the opening of Sakai, referred to by Mr. Davis, and of the bright promise in that hitherto inaccessible place. And this number of the Herald furnishes abundant evidence that Japan is not the only field in which God is giving great success to the missions of the Board, and opening before them the brightest prospects. In Western Micronesia, in Van, Bitlis, and Cessarea, in Turkey, not to mention other places, it would seem that indications of Providence, and workings of the Spirit, could hardly call more plainly to a cheerful pressing forward in this work.

With so much light abroad shall there be continued darkness at home? Will Christians here withhold the needed contributions, — *their united coöperation*, in efforts and in prayer? Will they not rather be, now, glad and grateful "laborers together with God?"

AN EXAMPLE.

It is worth following. It might easily be followed. If followed extensively, it would afford instant and great relief. The same thing is known to have been *thought of* by others, in one place it has been done. Let it be done by all the churches, and it would cause great joy on earth, and — may it not be safely said — joy in heaven also! It is thus noticed in a brief note just received by the Home Secretary: —

"MY DEAR SIR, — After the reading of the late circular setting forth the necessities of the Board, I asked our people, 'Can we not raise at least an amount equal to a dollar a member, in addition to what we *have* contributed for the Board?' To-day we made the collection, and find it to amount to \$632, our membership being about five hundred. I am so happy to be able to do *anything* in the emergency! How easy it would be for any of our churches to contribute in the same proportion. May God put it into the hearts of his people so to do."

MISSIONS OF THE BOARD.

THE *Morning Star* having returned to Honolulu, Mr. Chamberlain has furnished a very satisfactory report of the voyage and of the mission work in

Micronesia, giving the fresh impressions of one looking for the first time upon such naked barbarism, such beginnings of Christian civilization, and such rapid progress, even where the laborers have been only most illiterate native Christians. In all the groups, and on nearly all the islands occupied, it will be seen that there is much to encourage; but the progress has been specially remarkable at the Mortlock Islands and Pingelap, where Ponapean helpers, after only two and three years of effort, have gathered many, apparently, into the fold of Christ. At each station on the Mortlocks a little church was formed during this visit of the missionary vessel, and one of the Ponapean teachers was ordained a pastor. The story, also, of more than a hundred additions to the church at Pingelap, of the house for the missionary there, and the new church, 65×45 feet, with walls 14 feet high and 4 feet thick, of solid coral blocks, all of and by the people, serve to show that God can and does, at his pleasure, still, employ "foolish things of the world to confound the wise." Mr. Chamberlain's statements also make quite apparent the vital importance of these annual visits of the *Morning Star*.

The letters from *Japan* present further evidence of cheering progress in that field, but with enough of difficulty and of opposition to make the missionary feel that they are "in the thickest of the battle," and that life there is "more exciting than it was in the army, during the rebellion." The reports of the examinations of some believers, when called before magistrates, are full of interest, while additions to the churches, and new points of light, continue to be mentioned. The report from *Foochow* indicates progress, specially in the work among women, in obtaining a firmer footing in the Upper Min region, and in the proclamation securing the rights of foreigners and of Christians.

The letter from Mr. Noyes, of the *Madura mission*, notices additions to the church, points to some happy results of the sadly prevalent sickness, to the need of more native helpers instead of a smaller number, and to cheering progress in the work among women. Mr. Winsor, of the *Mahratta mission*, presents a most encouraging view of the readiness to hear the gospel, found in touring. Mr. Fairbank gives a sad account of the depressed condition of Mahars at and around Dedgāw, and sends a very pleasant report, by a learned native Christian, of a visit to several of the mission churches.

From *Eastern Turkey* — Bitlis and Van — the letters speak of decided religious quickening, — the manifest work of the Holy Spirit; while Mr. Farnsworth, of *Cesarea, Western Turkey*, reports good progress in that field during the last year, — at the center and at the out-stations, in the older and the newer fields, in churches, and congregations, and schools. An incident related by Mr. T. L. Gulick, of *Spain*, is well worth notice, as exhibiting, in some degree, the ignorance, and the superstitious fear of Protestantism, found even among the priests of the Roman Catholic Church, and also the readiness with which some of these might perchance receive the truth did they not fear opposition, and the loss of all things.

Micronesia Mission.

RETURN OF THE "MORNING STAR."

THE *Morning Star* reached Honolulu, from Micronesia, on the 5th of Febru-

ary, after an absence of seven and a half months (from June 21, 1875). The whole voyage was prosperous under the careful and skillful direction of Captain Colcord, ably assisted by excellent under officers

and a good crew, all of whom it is said, "deserve great praise." Mr. J. E. Chamberlain, who went with the vessel to visit the missionaries as a delegate from the Hawaiian Board, has sent a full report to the Missionary Rooms, from which extracts of much interest will be given here.

The course of the vessel was the usual one, first to the Gilbert Islands, where the missionaries — all Hawaiians except Mr. Taylor — were gathered for a general meeting at Butaritari, and then returned to their several stations; thence to the Marshall Islands, where there was a general meeting at Jaluit; and thence to the Caroline Islands, — Kusai, Pingelap, Mokil, Ponape, the Mortlock group, etc. The vessel sailed 11,200 miles, anchored thirty times, and attended to mission work on twenty islands, while the delegate addressed forty-seven audiences, numbering in all 5,143 persons. "The progress of the mission work in Micronesia," he says, "seems uneven; in one island standing still, and in another shooting ahead unaccountably."

THE GILBERT ISLANDS.

Respecting this part of the field Mr. Chamberlain reports:—

"Eighty known murders and one case of cannibalism are reported since January, 1875 — for seven months. Civilization barely exists among the few followers of the missionaries; nakedness and barbarism are the rule, while dress and Christianity are the exception. The missionaries are faithful, hard-working men and women, who deserve the constant support of loving prayer. . . . The Gilbert islanders are a fierce, independent race, quick in quarrel and ready with the knife, who are being emancipated from the chains of superstition and the thralldom of servitude by the liberty that makes men free indeed."

Two of the Hawaiian laborers were ordained as evangelists during the meeting at Butaritari. At Tapeteuea the average congregation is 300, and the school numbers about 100. "In company with Mr. Taylor, the night of August 7th was spent with Kapu [on Tapeteuea]. Not a thing had been stolen during his month's absence. His people

welcomed their missionary with unmistakable proofs of strong affection. The next Sunday morning, when services were held in the large, airy, pewless church, no Christian could doubt that Almighty God had a people even here, although, excepting the *Morning Star* people, the missionaries, and a few others, men, women, and children were as devoid of civilized decency [in the way of clothing] as their principles would permit them to be.

"In the afternoon your delegate, Lono, and Haina walked four hot miles over white paths, in a blinding sun, to Nalinu's station. Shortly after our arrival, the interested natives collected at the blast of the conch-shell, more than filling the small school-house, keeping good order, and giving close attention, yet manifesting a perceptible wildness difficult to define or explain. The attendance at evening prayers was remarkable. At my suggestion it became a prayer-meeting, wherein five church members made brief addresses and prayers. The sincerity of their tone, the interpretation of their words, and the barbarousness of the men out of whose mouths these pure and holy sentiments proceeded, astonished me then, and do so still."

Respecting Apamama, another island of the Gilbert group, this is the report in part. "Shortly after anchoring at the entrance of Apamama lagoon, July 9th, and while Mr. Swinton [the mate] was bringing off Moses Kanawalu, the Gilbert Island teacher, Tata, the reigning king, came on board. He was kindly received by Captain Colcord, was entertained at the melodeon by Mrs. Colcord, and still being anxious for more, he was favored with a sacred concert by the Hawaiian missionaries, with Captain Colcord's organ accompaniment. King Tata's words may be condensed thus: 'Moses, your missionary, is a good man, and my people love him. His wife is a good woman. We are taught to read and write, and mental arithmetic. I have learned a little. I want a white or Hawaiian or Gilbert Island missionary to help Moses. A place in my village is set apart, and his house shall be built for him. My people have worshiped hea-

then gods; but some have given that up, and the others will, and we shall all be missionaries by and by.'

"After Moses came on board, the word of the king was generally confirmed. The work of the year was reported as progressing; the schools large, averaging one hundred, but with this drawback, that king Tata was jealous lest any one should be a better scholar than himself, and practiced an effective mode of keeping off the head of the class, by cutting off the head of the one knowing more than himself! No one was permitted to learn to write because the king could not write. Nevertheless, and in despite of the fact that king Tata called for brandy as soon as he got in the cabin, and notwithstanding his assertion that he had but one wife while we found more than thirty wives at his residence when Mr. Taylor and I landed on our return to Apamama, there is a work of power in progress on Apamama. Moses thinks three persons are true Christians."

Maiana and its Missionary. "On the return from general meeting to leave Lono, your delegate went on shore, and feels safe in calling *Maiana* the toughest mission field seen in all the Gilbert Islands, and Lono the least comfortably situated of all the missionaries. The progress of the year is small, but the foundation is sure, and Lono's feet are on the rock. His face beams with a confident smile as he answers the question, 'Shall we take you away?' 'No. I am not discouraged, and I am prepared to persevere to the end.' Expect and pray for God's blessing on Lono.

"*Butaritari* station and church made the most favorable impression of any in the Gilbert Islands. The mission premises are well shaded with fruitful cocoanut-trees, and jack-fruit flourishes in this soil, watered by frequent showers. The wells furnished good water for the homeward passage to Honolulu. . . . The small church we found cool and comfortable, with rude sofas. The church members were well clad, and the appearance of civilization was sprinkled through the house. It remains to add, that the gospel has only an outside foothold among the Butaritari pagans; as we had painful oc-

ular proof in the exposed body of an old woman, dead for some months."

MARSHALL ISLANDS.

"In Christian progress and mental development converts of these islands appear to lead all the churches of Micronesia. Individual exceptions may and probably can be found, but if our observations are trustworthy this is the rule. In *Mille* was manifested the closest approach to a revival of religion; in *Jaluit* an approximation to a live working church; while at *Ebon* the week-day meetings of the church presented a freedom in prayer, and short, terse addresses, and exhortations by men and women, that might well be imitated in the Hawaiian Islands.

"It was painful to observe the poor health of Messrs. Snow and Whitney, and to realize the great void their sudden removal would make in this mission. In the church, in the school, in the interpreter's study, at the printer's case and printing-press, their labors are abundant. They are a law and a system for Ebon and the Marshall Islands while they live; but then what? Would it be possible for a young man, fresh from school in the United States, to take up the work where it fell from their weary hands? Or could the Hawaiian missionaries carry it on well?"

"On Sunday [at Mille], more than two hundred and fifty people, men clad in long, clumsy, fringe-petticoats, and women harnessed between two mats, under a short jacket, completely jammed the small church. The king and high chiefs were present not merely as curiosity-hunters, but inquirers after truth. The whole people were wide awake with intelligent interest. The church was far too small for the people, and Captain Colcord, in his address, asked the people to build larger. Your delegate did the same at the Sabbath-school, to which king and people remained. Asking for a show of hands, every hand went up, and for a hand show it was a decided success. Better still, on the return of the *Morning Star* to Mille, December 9th, the new church had been erected, dedicated, and in use about six weeks.

"The missionary work is very prosperous on *Jaluit*, as the necessity for and prompt erection of a new church attests. The old church was so thronged on the arrival of the *Morning Star* that many stood at the door, while some went away. Kapali told us that more inquirers now wait for admission than there are members of the church — which numbers seventy-four. The Sabbath-school and the afternoon meeting gave interesting testimony to praiseworthy attainments in reading, and singing, and memorizing God's word."

Ebon — Value of the "*Morning Star*." Ebon, it will be remembered, is the station of the two American missionaries in the Marshall Islands, Messrs. Snow and Whitney. Mr. Chamberlain writes: "The *Morning Star* was just in time here, with fresh stores, to recruit the exhausted stocks of flour, fresh meats, vegetables, butter, and condensed milk. Indeed the very presence of the '*Star*' is good medicine. The gospel ship is as dear to the native Christians as she is to our good missionaries. Its visits are expected with impatient longings; its prosperity, security, and safety belong, equally with food and raiment, to daily common concern, and form one of the usual objects of constant remembrance at the family altar. What wonder, then, that all the missionaries should begin to grow stronger, and at length return revived and happy to another year of glad labor among the heathen. The opportune arrival of the vessel in 1875 certainly warded off more than one fit of sickness, and probably saved more than one life for the Marshall Islands mission.

"Six meetings were attended; two on the Sabbath, one a church weekly prayer-meeting, and two when no other white person was present. At all the Spirit of God seemed near. More than six hundred hearers were in attendance on the Sabbath, and all were well combed, dressed neatly, and clean. The singing was very sweet, and was in time and in tune, and was more creditable from the presence of delegations from three different districts, or islands, that arrived by canoe, up to twelve o'clock the night before, — church members, congregations, Sabbath-

schools, and babies. The whole audience remained to the Sabbath-school, when Mr. Snow requested Captain Colcord and your delegate to be examiners, asking any questions that were suggested by Old Testament history or the Gospels and the Acts. Many questions were propounded, and all were promptly answered, while a call for one of the Commandments, by number, received a general, well united, and accurate response in unison."

CAROLINE ISLANDS — KUSAIE.

"On Sunday, September 19th, the *Morning Star* made *Kusaie*. This high island, with its dense vegetation down to the white beach, or into the salt water, and its groves of mangrove-trees, was very beautiful. The Lord's work has prospered here. The bloodless revolution-king is a good Christian, and his people love him. Mr. and Mrs. Snow¹ find here milk, butter, taro, bread-fruit, bananas, oranges, and eitrons. The land almost flows with milk and honey, and the sight of the high mountains, and their sweet breezes, are thrice blessed to the weary, worn missionary.

Ponape. "The *Morning Star* anchored about noon, Saturday, September 25th, at Oua station. Mr. Sturges has educated his church up to a high standard of Christian giving. They bring to his door every day a portion of cooked food, and whenever he sets before them any duty of giving, building, or working, belonging to the church, it is done with satisfactory diligence and commendable promptitude.

"The Sabbath congregation at Oua was three hundred in number, arranged on each side of a broad-aisle, in slips, men and women by themselves. All were seated on the floor, the slip being built of a peeled sapling that ran from the church wall to the broad-aisle, and supported the back. Mr. Sturges, in his quaint manner, remarked, 'When we need seats this frame can be raised and a bottom put in; but now, while only a part are clothed, I think they appear to better advantage on the floor.'

"Good, constant attention characterized the audience, who were plainly in earnest to be Christians. The Sabbath-

¹ They had come in the vessel from Ebon.

school superintendent was a woman, the widow of a high chief, and she was also leader of the choir. The modest bearing, self-possession, and authority of this worthy woman elicited warm commendation. Indeed, the Christian women of Ponape, — alas, how few are truly Christian! — are in advance of the men.

"The pagan party remains powerful in Ponape, as well as in the Gilbert and Marshall Islands. Long knives, swords, and loaded pistols and guns, do not obtrude their disagreeable presence in the church, the school-house, or on the *Morning Star*, but were said to be close at hand, concealed, in readiness for use."

THE NEW OUT-STATIONS—CHURCHES FORMED.

Mr. Chamberlain writes of the work at the recently taken out-stations of Ponape, under the caption, "Born in a Day," thus : —

"The inhabitants of Mortlock and Pingelap have almost unanimously abandoned the gods of their ancestors and taken Jehovah for their God. On Lukunor a church has been organized with fourteen members, — seven men and seven women. On Satoan, an islet of Satoan Island, a church of eight members, — four men and their wives, and on Ta, another islet of Satoan, a church of sixteen members has been formed, and Obediah [Opetaia] ordained as its pastor; in all, at the Mortlock Islands, three churches and thirty-eight communicants. On Pingelap, one hundred and six candidates were examined and admitted to church fellowship, and Barnabas was ordained as an evangelist.

"These are the first-fruits of less than three years' labor, by Mr. Sturges' Ponapean 'children.' The converts are, as he quaintly terms them, his 'grandchildren,' or, in other words, the great-grandchildren of the American Board. Your delegate took part in the examination of the candidates, and assisted in the organization of churches. Although it was evident to him that the scientific, theological attainments of both teachers and converts were as near a minimum as could well be, there was, in palpable measure, the element of simple faith, closely akin to that of the African eunuch, so that it was no

more possible for us to refuse baptism than for deacon Philip.

"One most powerful incentive to this course was the new fact, — new to me, and it may be unprecedented in the history of missions, — of the translation by the converts of your mission, from the Ponapean language into Mortlock, of our Sunday-school hymns, parts of the Catechism, the Ten Commandments, and the Primary Lessons which our American missionaries used in school. This new fact was sung into our ears by the voices of eight hundred men, women, and children, welcoming the *Morning Star* boat at Lukunor; it was repeated in similar strains from hundreds of glad throats at Satoan and at Ta. Again and again it made its wonderful impression in the church and the Sabbath-school, wherever we went; and all taught by rote.

"The credit of this translation belongs to all the Ponapean teachers, but pre-eminently to Opetinia, wife of Opetaia, a woman of marked ability and power, whose moral and intellectual stature exceeds that of her compeers as king Saul's physical proportions towered above those of his brethren.

"Sunday, October 17th, was a day memorable in the history of the Mortlock mission; the whole population of the islet Ta, on island Satoan, seemed present. Not even the timid women, who hid away at other stations, were absent. The audience presented the same interesting and interested appearance observed everywhere in this group. All paid absorbed attention to the Word of God."

ANOTHER WESTWARD MOVEMENT PROJECTED.

"Near the close of the morning exercises, the subject of carrying the gospel news to Hogolu, by some of these Christians, was introduced, and led to a conversation that may lead to important results; for the people of these islands are closely allied by ties of affinity and consanguinity, and are constantly visiting in the trade-wind season.

"One of the Mortlock chiefs present, then planned a visit to his friends on Hogolu, whose door is now fast-barred against the foreigner and the missionary. The audience voted, by unanimous show

of hands, to send by this chief the love ('Ka Bong') of Mortlock Christians, and the good news of Jesus.

"The same afternoon there was a memorable communion service. Eight men and their wives, married the day before according to Christian forms, presented themselves in their wedding garments for admission to the church. They had been examined the day before, and were now baptized, and sat down to the Lord's supper with five of their brethren from Lukunor and Satoan, making a company of forty-seven, including the delegation from the *Morning Star* and the missionaries. After the supper we, in behalf of the great brotherhood of Christ, gave these not yet two years' old disciples the right hand of fellowship."

ORDINATION OF OPETAIA.

"Having thus created three apostolic churches, Mr. Sturges determined to ordain a shepherd to administer the Lord's Supper to these primitive disciples. The exercises took place after the communion, being conducted by Mr. Sturges, in the Ponapean tongue. Reverently kneeling, Mr. Sturges placed on Opetaia the consecrating hands, and commended the young pastor to the care of a covenant-keeping God, and to the protection of a loving Redeemer. Opetaia is a simple, sincere, honest Christian, whose attainments in theology are far below those of Dr. Emmons, Dr. Alexander, or Calvin, but his call to this apostleship is as distinct and clear as was that of Peter, James, and John; and I have no doubt the Holy Spirit will continue to recognize and bless his work as a minister of Christ. Thus was finished a busy, momentous day in the history of the Mortlock Islands, — a day whose history is written in the book above, 'with a pen of iron and the point of a diamond.'"

PINGELAP — THE CORAL CHURCH — BAPTISMS.

"Three years ago, Pingelap had no teachers, having previously refused every missionary advance. The following year Father Alexander reported these people as 'almost as rude and nearly as wild as Gilbert Islanders.' Last year a licensed preacher was sent them, and on the arrival of the *Morning Star*, October 27,

1875, out of a large, quaint village, built on stilts, a curious population moved each side of the coral-path where your representatives passed to the mission premises. Every one was clad, — a sight not seen before since leaving Honolulu. Even the babies had swaddling-clothes, and toddling little ones had comical pants, and miniature jackets of calico. The dwelling of Manasseh was found to contain eight apartments, large and small, inclosed by a tight verandah. It was well matted, after Pingelap notions of comfort and luxury, and is really the best native-constructed house in Micronesia, for any missionary.

"The church, completed and dedicated this year, is about 65 feet long by 45 feet wide. The walls are 14 feet high and 4 feet thick, built of solid coral blocks, some requiring fifty-five men to carry them from the reef where they were cut. The roof is lofty, well thatched with pandanus-leaves, and reminded me of the old thatched church in Hilo and its long, steep rafters. The floor is of native plank, hewed four inches thick. The pulpit is a simple table, supported by one standard, and the pulpit sofa is small and tasty. The posts, beams, and pillars are skillfully ornamented with woven patterns of cocoanut-twine, in place of paint or carvings. All this is of the people, who have worked freely and with a will, with no foreign oversight or direction.

"Before breakfast on Thursday, October 28th, Mr. Sturges, at the daybreak prayer-meeting, had commenced the examination of one hundred and six candidates for church membership. This was continued all the forenoon. In the afternoon a general meeting was held for all the people, Captain Colcord addressing them, and immediately after the candidates were baptized."

Japan Mission.

FURTHER EVIDENCE OF PROGRESS.

STATEMENTS from Mr. Davis were published in March, under the caption, "The Gospel wins its way." On the 11th of January he wrote again on the same topic, as follows: —

"As a further illustration of what the Gospel has to overcome here, and how it wins its way, let me give a few facts. It is less than three years since Mr. Greene's old teacher, Yeinosuke, died in prison, in this very city of Kiyoto, for Christ's sake. It was only two months ago that not a bookseller in this city dared to expose for sale a copy of any part of the Bible. About a month ago I succeeded in getting the leading bookseller here to make a venture, and himself place the Bible and tracts on sale, and get as many as possible of the other seventy booksellers in the city to do the same. During the first month, sixty-two copies of the Gospels were sold, and nineteen Chinese New Testaments, besides forty-five copies of other religious books, and also English Bibles and Testaments; and the demand is now greater than I can supply. We cannot yet rent a place in town in which to preach, but forty or fifty meet every Sabbath in my house to hear the gospel, and men come almost every day from the heart of this great city inquiring for the truth.

"Six weeks ago I went down sixteen miles, to Fushimi, a suburb of Kiyoto, to preach the gospel to a physician and his friends (in his own house), who had been asking for the truth for more than a year. I went once, and Mr. Neesima went once. For this the physician and all his friends who heard were summoned to appear before the Kiyoto government, and questioned very closely; and he was cautioned not to have public meetings at his house. The official said he would not say that Christianity was either good or bad, but he must not allow other than his particular friends to meet in his house to hear it. This hubbub has stirred up all that region, and men come from miles around to this physician, who is a very influential man, inquiring about this way. I furnish him with Bibles, Testaments, and tracts, to sell and scatter, and he — his soul already on fire with the truth — is preaching Christ every day. Old Satsuma, away five hundred miles to the southwest, is asking for a missionary to come down there and teach school, because, the applicant says, 'We have found in Japan that missionaries make the most efficient teachers.'

"Some months ago a father in Yokohama found his son had become a believer in Christ. To get him away from the influence of Christianity he sent him over to the northwest coast, to the great city of Nugato, where his brother was an official. But the Governor there heard that this young man knew about Christianity and asked him to teach the people; so he began to preach Christ to hundreds. Thus the truth is working, and God's Spirit is working, and life here is more exciting than it was in the army during the rebellion. You must not wonder if we get tired and break down. We are in the thickest of the battle here, and we ask you to pray to the God of battles to give speedy victory in Japan, — that the present generation may see this a Christian country."

THE PHYSICIAN'S CASE.

An extract from another letter from Mr. Davis, respecting the case of the physician referred to above, has been received, in which he says: —

"The Fushimi doctor came up to the Fu (Government house) for the third time last Sabbath, and was dismissed. The first time, not only the doctor but all who had heard and received tracts, to the number of twelve or fifteen persons, were ordered to appear, were questioned very closely, and all but the doctor pretty thoroughly scared. The doctor came to see me last Sabbath afternoon, and his recital was more interesting than any novel. The official who met them said, 'This Davis came up here to teach an English school, did he not?' 'Yes.' 'Then he is like a man who has a license to sell deer-meat and sells dog-meat.' 'Well, is it dog-meat? I thought so, but on tasting it I find it is much better than deer-meat, and I would like to ask you one question. This way is allowed to be taught publicly in Kobe, Osaka, and in twenty or thirty places in Yedo. How is it that here, in the Kiyoto Fu, a man is not allowed to hear it in his own house? Are we not under the same government? I do not understand it.' 'Well,' said the official, 'I don't say whether this way is good or bad, and I do not say that you and your friends

cannot hear it in your house; but you let the common people, the lower class, who can't understand it, come in. We cannot allow this. We have good and sufficient religions here, in Japan; we don't want any more. We have Confucianism for scholars like you, and Buddhism for the masses.' The doctor said, 'I would like to ask you one thing. If Confucianism is an all-sufficient religion, why is it, since its founder lived hundreds of years before Christ, and taught during a long life, why is it that this way has not spread beyond China and Japan? So if Buddhism is an all-sufficient religion, started by Buddha hundreds of years before Christ, and taught through a long life, why has it not spread beyond India, China, and Japan? If Christianity is a bad way, how is it, since its founder only taught three years and was put to death when only thirty-three years old, that it has spread over Europe and America, and is spreading all over Africa, Asia, and the islands of the sea?' 'Well, we don't say it is good or bad, but you must not let people meet at your house, and you are dismissed,' replied the officer.

"The Doctor says people come to him from every direction to hear what thing this is. Some have come from three ri (seven and a half miles) below Fushimi. He is very anxious to learn, and wants some plan made so that he can be taught. I told him I thought I had better wait awhile before going down again, as he would get into trouble. But no, he was not afraid of any trouble. They might cut his head off, or put him in prison if they chose, but he believed this was the true way and he was going to follow it. I furnished him with a copy of each of the Gospels, and a Chinese Commentary on two of them, with the Chinese Bible and several Chinese Testaments which he wanted, and also with a pile of tracts. I think he will make one of the most efficient preachers.

"I can only give the briefest outline here. You need to see the man, his whole soul on fire, to appreciate it."

MR. NEESIMA'S MARRIAGE.

On the 12th of January Mr. Davis wrote:—

"Mr. Neesima was united in marriage to a sister of the blind councilor, at my house, on Monday, January 3d. His wife professed her faith in Christ and received baptism the day before, in presence of a large company of Japanese; and at the same time we celebrated the love and death of Christ for the first time in Ki-yoto, around his table. Mr. Neesima's wife is perhaps the best fitted to be a helpmeet for him of any woman in Japan, and her acquisition, by him and for the truth in this great city and in this empire, is a joyful and truly providential event."

INCIDENTS AT OSAKA.

Mr. De Forest wrote January 15th:—

"During the week of prayer we very much desired a union meeting, of some sort, with foreign and native Christians, and we suggested to our Episcopal brethren to have a service in their chapel, to be conducted as they thought best, at which service all could attend. Our proposition was most cordially received, and at the suggestion of our Episcopal friends, the meeting was made a prayer-meeting. And as it was Friday evening, the subject was 'the conversion of the whole world.' It was a rare occasion, the chapel being filled, and an hour and a half failed to give time for the natives' enthusiasm to be exhausted.

"A year ago a huge preaching-place was built close to us, with the avowed purpose of running an opposition to the Yaso (Jesus) religion. On being opened it was thronged night after night by hundreds of Japanese; but within a week past, the long-closed building has been torn down, and only the wide space of ground is left. O, how I have ached, again and again, to be able to preach in Japanese, that I might accept their offer to rent that same building, and open its doors in the name of Christ!"

A NEW POINT OF LIGHT.

Writing from Yokohama, January 27th, Mr. Greene says:—

"One of the Yokohama young men, while on his way to Miigata, found a company of believers in a mountain town about one hundred miles from Tokio. Only two of them had ever met, a mis-

sionary or heard any Christian preaching; but these two had heard a little in Tokio, and one of them in Nagasaki also. The leader has had to encounter much opposition in his own family, but stands firm. There is, I think, no doubt but that the most of these men are devoted Christians. The young man who passed through there is one of the very best men in Mr. Ballagh's church, a man of good judgment, and of a good degree of Christian experience and knowledge of the Bible. He spent three days in that village, Uyeda, and, according to his account, each day was a sermon. He could hardly get time to eat. There is not a baptized man among them."

PLEASING INCIDENTS.

Mr. Atkinson wrote from Kobe, February 1st:—

"One of the native physicians I baptized the first of the year is showing much zeal in the study of the Bible. For a long time he came every forenoon to my study, fully prepared to ask a series of questions. He and a friend, a physician, read the Bible in course. They meet each evening. The places they do not well understand are marked, and when enough have accumulated, Yamadasan comes for instruction, and then reports to his friend. He is also working among friends, neighbors, and patients, I find. His wife is not so far along as he is, but she is growing. I talked to him one day about the god-shelf in their house. All the Japanese have these shelves, on which they place their deities, and symbols, and offerings. He said they had turned the face of their's to the wall; and only once—and that on new year's day—had they placed it in its usual position. He said he didn't care for it, but thought perhaps his wife did. He talked with her on the subject; and they finally decided not to throw it into the sea,—for then some foolish person might pick it up, take it home, and worship it,—but to make kindling wood of it; which they did one day last week."

AN INVESTIGATION.

"Last week one of our young men was called before the authorities to give an

account of the tract he gave away last fall. This man is Rev. O. H. Gulick's teacher. His home is some distance in the interior. Going for a visit last fall he took Christian books and tracts with him. These he gave away, and one tract fell into the hands of a man very zealous for government, or very much opposed to this religion. He presented it to the local authorities, and the authorities wrote to Ima-mura to ask why he distributed such books, and whether government allowed such things. He replied that he was not aware that government had *prohibited* such books, and thinking the teaching beneficial to all who would listen to it, he had given the books away. He also gave the name of the author of the tract, that being one of the questions asked.

"He heard nothing more until one night last week, when he received a summons to appear before the court and answer again. That local government had appealed to the central government, and the government had sent word to this district to investigate the matter. Ima-mura was asked who made the tract? Whether the man—missionary—could *write* Japanese? Who helped him prepare the book? Who cut the blocks for the printing? Who printed, who sold, and who sells it?

"The questions were all about *this one* tract. Nothing was asked about the others he had given away. Ima-mura, afraid, as all Japanese are when in court, began to ask various questions about the new religion, as to whether Japanese might follow it, etc. But they stopped him short, saying they did not wish to hear anything about the religion, nor about its services, nor anything else in connection with it. They were to investigate that one book business, and that was all.

"Our supposition is that the whole matter is a mere form to gratify some official in that interior town. The replies of Ima-mura have probably gone to Tokio. He, meantime, is in the custody of a member of the church. We do not expect to hear anything more of the affair."

ADDITIONS AT KOBE.

On the 7th of February Mr. Atkinson wrote again : —

“Our services yesterday, in Kobe, were of a very interesting character. Five were baptized and received into the church. The congregation was the largest we have ever had. We have made a few changes in the building, so that we can seat more persons than we could before. The examination of the persons received was very thorough. The church is increasing in ability in that direction, as in others. Two of the five were men; three were women. Besides these, a number have begun lives of prayer to God through Christ, but are not yet sufficiently advanced to be admitted into the church.

“We are expecting to open another Sunday-school the coming Sabbath. The building we rent is about half way between our Kobe and Hiogo chapels. The native brethren — two of whom live in that vicinity — think that we can also maintain regular preaching services. The section is quite a busy one, and we expect to reach entirely different people there.”

NO WORD FROM YEDO — INQUIRERS.

Mr. Davis wrote from Kiyoto, February 7th : —

“No word yet from the applications sent to Yedo for Dr. Taylor and Prof. Learned, nor from either of the three persons whom we have requested to inquire in Yedo in reference to them. A week ago yesterday we had over fifty at our morning service at my house, and seven different men came in the afternoon to inquire about the truth. We had fifty again yesterday morning, and there were the same number, nearly, at Mr. Neesima's in the afternoon. Among those who came to our house yesterday, to inquire after the truth, was one old man seventy-six years of age, who, although bowed over so that he walked with great difficulty, walked two miles, and to whom I preached the gospel an hour. He is very intelligent, used to be a Buddhist, but has abandoned that faith as not satisfying his wants. He seemed to realize his sins, and listened with great interest as I told him of the all-sufficient

Saviour. Another man, sixty years old, came nearly four miles.”

On the 15th of February Mr. Davis was constrained to say, they had just learned that the requests in behalf of Messrs. Taylor and Learned had not been sent to Yedo, the Governor professing to be waiting for a more favorable opportunity to present them. “Meantime,” he says, “the school is flourishing, and better still, the people are anxious to hear the truth.”

Foochow Mission — Southeastern China.

THE report of this mission for the year 1875, and reports from the different missionaries, have been received. It appears that twenty-five members were added to the churches by profession during the year, of whom five were from the girls' boarding school, under the care of Miss Payson, and three first became interested in the truth while patients in Dr. Osgood's hospital. The whole number of church members is now 163. A few extracts will be given from the reports.

EXCITEMENT ABOUT THE TELEGRAPH.

Mr. Baldwin, reporting the Foochow station and out stations, writes : —

“Just now there is some excitement in the district about the Foochow & Amoy Telegraph. The Northern Telegraph Company, with the consent of the provincial government, as alleged by the company, began the work a year or two ago, but was prevented from proceeding at a point some distance beyond Lanzpero, by villages on the route. It would ‘injure their *fungshwui*,’ or luck, they thought. By dint of a persevering pressure on the part of the company, and after negotiations with the general government at Peking, the government here has been induced to contract with the company to build the line and work it for a time, as employés of the government. They pledge protection to the workmen on the line. The people think that ‘the poles will injure their fields,’ making it ‘hard to turn corners in plowing,’ etc., and they declare

that they can't see into the mystery of the concern. I told them that the difficulty was in themselves, not in the telegraph; that they ought to be quiet and let the enterprise have a fair trial, and then they would be able to appreciate it.

"Such movements on the part of foreigners tend to increase at first the national prejudices against us. But despite prejudice, and the many quarrels among themselves, which so engross their minds, the truth is spreading everywhere, and we hope soon to have more converts."

WORK AMONG WOMEN.

"Mrs. Baldwin alone, or with other ladies or the Bible woman, Mrs. Ling, has visited in neighboring families. In this way many women have been addressed, and many have heard the Bible read. Singing hymns also has been tried with good effect. These visits, as well as visits by native women at our houses, are means of spreading the truth to other places. An incident will illustrate this. When last at Kúsüü, I was visiting a neighboring village, and seeing an 'exhortation against infanticide' posted on a wall near by, took occasion to speak quite warmly on the subject. A woman in the listening group very promptly spoke up, saying that she had been at our house in Foochow, and that Mrs. Baldwin had spoken to her about the great sin of infanticide. She stated to Mrs. Baldwin that she had borne eleven children, of whom eight were girls, and that her husband had drowned every one of these! Her village is near the foot of a range of hills called 'the Five Tigers.'"

FOOTING SECURED AT SHIAUWU.

Reporting a tour to the Upper Min region, Mr. Baldwin states:—

"*Shawwu*, the farthest point, is in the northwest part of the province on the River Min, about 266 miles from Foochow. You are aware, from previous letters, of the great difficulty of making a permanent lodgment in that city. Efforts were made, but failed when apparently on the very eve of success, and much earnest prayer was offered to God for a blessing in this enterprise. We went empowered by the mission to purchase premises, which

would give us a fixed position in the country; and we succeeded, after anxious days of negotiation, and an exhibition of much timidity by the owner. He feared the *gentry*, and the *officers*. The day before leaving S. we called on the Hsien magistrate, showed him the deed of sale to us, and a recent proclamation in favor of tolerance, and asked him if our course was legal. He *noddled assent*, as we interpreted the motion. He had already received the first published draft of the proclamation from his Foochow superiors. We directed his attention to the new issue, and he promised to post it on or near our new premises, which are on East Street, outside the east gate of the city. Back of the roomy front shops, which, thrown into one, will make an excellent chapel and book-room, there is vacant ground enough for a dwelling. We felt, when success really came, that it was a direct answer to prayer, for *shade* and *light* had alternated during several days. You ought to have seen and heard the three missionaries in that little loft, where our temporary stay was made, as they stood around a table and sang doxologies in Chinese and English, in token of their joy and gratitude. How many similar scenes have been enacted throughout the world, showing that success is won often at the hardest."

The "up-river enterprise," it is said, "appears to us very important and promising."

AN IMPORTANT PROCLAMATION.

Mr. Woodin reports: "During the summer the high officers of this Province, at the earnest request of Mr. Delano, the American Consul at Foochow, have issued a proclamation in regard to the relations of their people to foreigners and to Christianity, and the rights of foreigners in the country. It is of great interest and value in relation to our work in the interior. It has been sent to all the officers of the Province, for them to publish to the people by posting on the gates of their cities and yamuns, and a large number, on immense sheets of paper, have been furnished the missionaries, through the consul, to post in our chapels.

"Among other things the proclamation says: 'We now put forth this proclamation to make known to the gentry, elders, and people, that it is recorded in the provisions of the treaties, that foreigners may rent land, and build churches, and preach everywhere. In case there is any fraudulent proceeding, a petition must be presented to the magistrate of the place, asking him to arrange the matter. You are not to act violently and make trouble; nor are you to make the carrying of idols in procession, the building of temples, or performing of theatrical plays, a pretence for making the people or the Christians pay money to aid such objects. All the preachers and Christians (learners of religion), should be treated politely and kindly by the gentry and elders, so that the people and the Christians may be at peace. Nor must the foreigners be called *barbarians*, in violation of the Treaty.

"*'The foreigners may sojourn and dwell in the interior (inner land), in the prefectural and district cities and in the villages, wherever they please, and must not be molested.* And the magistrates, gentry, and people, must treat them with great kindness; manifesting what is due politeness from hosts to guests. You must not insult nor despise them. Whoever hereafter may transgress these directions shall be seized and punished.'

Madura Mission — Southern India.

WANT, SICKNESS, AND GREAT MORTALITY — THE EFFECT.

Mr. Noyes, of the Periakulam station, 48 miles west-northwest of Madura, wrote December 27, 1875:—

"As we are brought to the end of another year, it may be in place to glance at some features of the work, and of the Lord's dealings with us. The year has been one of great suffering and trial to the people. There have been twice as many deaths among the Christians of the station as in 1874, and among the deceased were two of my native assistants — both good men — who died in faith. Early in the year, there was much suffering from a scarcity of rain, and conse-

quent short crops. Then followed a malignant fever, and also small-pox, and during the last three months cholera has been making fearful ravages in nearly all parts of the station. There have been 6,606 cholera cases and 2,648 deaths in the Periakulam Talug. Of these, 30 were in our Christian families. Yet our work has gone steadily on, without interruption, excepting that our schools were somewhat reduced in numbers and our itinerating work was suspended. The effect of this divine chastening upon the people has been to produce a more regular attendance at our religious meetings, and a better observance of the Sabbath and other Christian duties, on the part of nominal Christians, backsliders, in some instances, having been reclaimed. And among the heathen, though some have been lead to perform more heathen rites and ceremonies, the reverse has been true in many cases. Not a few have been observant enough to perceive that Christianity was doing for the people what heathenism never did, and have turned their thoughts to a consideration of its merits. The native pastors and catechists have been most assiduous in the work of giving medicine to the diseased. One native pastor alone has treated 1,000 cholera cases, and made and distributed over 4,000 cholera pills. This ability to help in time of trouble opened a wide door for the effectual preaching of the gospel, opening the way for us into the houses of all classes, and giving us great favor among the people."

SHOULD THE NUMBER OF LABORERS BE REDUCED?

"The Periakulam district has a population of 215,570. On seven itineracies during the year we have reached about 14,000. In our ordinary labors among the heathen, probably 16,000 more have been addressed, making a total of 30,000. But as we have probably counted half of these more than once, not more than 15,000 *different* persons have heard the gospel, and there remain over 200,000 who have not heard it. Allowing that one half of these are children, still there remain 100,000 adults in this station alone,

who do not hear the gospel from the end of one year to the end of another, and this station is as well manned as any other in the mission. If, therefore, in a district where one sixth of all the native laborers of the mission are at work, and that not one of the most populous districts, 100,000 of the inhabitants are not reached by the preaching of the truth, does it not seem unreasonable to reduce our working force by cutting down our allowances? When with all the forces we can muster, not more than one fifteenth part of the people can be reached with the gospel message, though the doors are wide open to us, how can we do with less men? Nor should we take inferior men, on less pay. Most of our helpers receive what is barely enough for their subsistence. We pay lower wages than any other mission in Southern India. We need, rather, better men on better pay. Our schools and seminaries are hard at work, and much effort is being made to raise up a better class of helpers. Over a dozen from this station are in a course of preparation for work as pastors, catechists, and teachers; but what is to be done with them when through their studies if we cannot have funds to sustain them? Leaving out the pastors, all the others must, for a long time to come, be sustained mainly if not wholly from mission funds. 'How shall they preach except they be sent!'"

THE CHURCH — WOMAN'S WORK.

In church members the gain in this station, for the year, has been 42, — nine more than last year, though there have been twice as many deaths. And never before have our churches come so near to a self-supporting basis. . . .

"There is another branch of effort which I desire to refer to in this letter, — '*Woman's Work.*' When I took charge of this station, in 1854, I knew of only one woman who could read and write. Now there are over forty, and some of these are real helps to their husbands in their work, teaching the women of the congregations, and 'preaching' to the heathen women in their houses. Three of them accompanied their husbands on an itineracy, and were away from home

nine days. They visited the women in sixteen different villages and 'preached' to 900 of them. They everywhere met with a kind reception and were anxious to continue the work; but on account of the prevalence of cholera the itineracy was suspended during October, November, and December. In a previous letter I mentioned a Women's Sunday evening meeting, in Kumbum, conducted by Pastor Isaac and wife. This has now been kept up for three years, and has done its full share in raising funds for the Pastor's salary. Early in September I suggested the plan of an organization among the educated women of the station, and told them about the Woman's Board and its many branches in America. I left the idea with them, and before the end of the month I was informed that the 'Women's Union' was formed, with a president, secretary, and treasurer. 'The Union is to meet once a month, when reports will be given of progress among the heathen and Christian women.' I hope this 'Union' may produce a more general interest in women's work in the station, and thus become productive of great good."

Mahratta Mission — Western India.

AN ENCOURAGING TOUR.

MR. WINSOR, of Satara, wrote January 27th, while on a preaching tour with his wife: —

"We have now been out in tents since the 17th of December, and it is marvellous to see how our way has been prepared for us. I know not where to begin, or where to end.

"We have entered the small native state of, or rather in, the Satara District, northeast from the city of Satara. I make it my business to see the chief man of each village, called the patil. On this tour, in almost every case, the patil has greatly aided me, and has been very friendly. The first village, in this native state (Phultum), was Taradgav. I made known my purpose to the patil, and he told me he would gather his people at five o'clock the next day. I

went, and had an audience of one hundred and twenty-five. We preached of Christ and his salvation, spoke for about an hour and a half, and were asked to come again the next day. This we did, and the next day also, and thus for three successive days we were listened to with profound interest. Twice the patil came also to my tent, about a mile from the village, and earnestly talked of these things, and said, 'My village is yours. Come back this way, or come again, and we shall gladly hear you.'

"This is a specimen of the way in which people are hearing as we present Christ, and I pray God that great good may result from our work on this tour. I feel the conviction that the people in their darkness are stretching out their hands to find the unknown God. O, what a privilege we have in speaking to them! I have said before, and say again, you would be moved to tears, as I am, could you stand before these poor, darkened souls, and see them, as it were, gasping for the water of life. The Lord give them this living water.

"This morning Mrs. W. and I went across the field in our bullock-cart to Munzuree. The patil of that village came last night and asked me to come and speak to his people. I told him I would do so, and said, also, that if he would have the women of the village meet by themselves, the Madam Sahib would come and meet them, while I would meet the men. When we reached the village Mrs. W. had an audience of 120 women and I one of 90 men. The patil had called them from every quarter and made the places clean for us; and thus it is on every hand.

"Last Wednesday I had a visit with the native Prince, at Phultum city, by appointment, at three o'clock, P. M., at his palace. His chief officers, about twenty-five in number, stood on either side of the royal seat, and the Prince gave me a place beside himself, on that seat, and on his right. After about half an hour he called for wreaths of roses, put one on my neck and one on each wrist, and perfume on my handkerchief. I presented him with a handsomely bound copy of the Marathi New Testament. After the for-

mal visit he took me into a private school in his palace, and after that accompanied me to the door and gave me a hearty shake of the hand. But the best is to come.

"He gave me a large room beside the palace, in which to meet the people and preach to them. Two large carpets were spread on the floor, and I had an audience the next day of one hundred and fifty. I read the third chapter of John's Gospel, in Marathi, and spoke nearly half an hour, as fast as I ever spoke in English. I am sure the Lord has helped me. The next day we met again at the same place, and afterward went to the city library. The chief's secretary bought for the library a copy of the Marathi Bible, and also a Testament. From this Bible may light shine upon the thousands among whom, no doubt, it is the only copy of the Word of God. I have but poorly and faintly set forth the things that so deeply interest us; but there is this satisfaction, nothing is over-stated."

Eastern Turkey.

RETRENCHMENT AND PRAYER.

MR. KNAPP wrote from Bitlis, December 28th:—

"Last evening we received, from the clerk of our mission, a copy of your letter respecting our mission's share of the curtailment of the Board's appropriations. Were you ever, while a school-boy, struck just behind your knees so severely that it brought you *down standing*,—down on your knees? Your retrenchment has brought us down on *one* knee. I have a vague recollection of seeing, while a little boy, among the maneuvers my father made with his militia company, one when he required the front file to kneel on one knee as they fired their muskets. I apprehend that the missionaries are the *front file*, and we have been in the fight *standing*! You have brought us down on one knee, and if a year hence you should tell us that you have retrenched twice '\$68,000, *gold*,' I hope it will bring us down on both knees,—just where we

ought to be, — just where Moses, on a certain occasion, was brought when the Lord stood with him: ‘And Moses *made haste*, and bowed his head toward the earth, and worshipped.’

“You have done right, — just right, — under the circumstances. I never in my life felt so much as now like falling upon my knees and praying for a revival of religion — a revival among us missionaries. We need, it seems, to learn, for a while, the Lord’s method of carrying on His work, ‘without money and without price.’”

SPIRITUAL QUICKENING.

On the 10th of January Mr. Knapp wrote again from Bitlis: —

“These lines are penned under the inspiration of a revival of religion among our people. On the first Sabbath of this year nine were admitted to our church. One of these was Zaccheus, who had been excommunicated for eight years. For years he had not been near my house, but a few days since he called upon me, asked my forgiveness, and also wished me to write Mr. Burbank in America, and obtain his forgiveness on his behalf. He was in Mr. B.’s employ five years. Then came the week of prayer, and it was a blessed week. Monday was a stormy day, but forty were present at the morning services. The number increased. One morning, out of ninety present eighteen took part in the services. Saturday there were one hundred and twenty, and the meeting continued two hours and a half. Backsliders confessed their sins, sinners asked for prayers, and the Holy Spirit was evidently present. It was to us a most significant and happy incongruity, oft repeated, that, as soon as Pastor Simon had ceased reading from the printed schedule, as *e. g.*, ‘to pray for kings, governments,’ etc., immediately an impenitent sinner, in tears, would get up and ask God’s people to pray for him! At the Wednesday women’s prayer-meeting, conducted by one of the Misses Ely, at their school, nearly *forty* took part, prolonging the services over two hours. News also came of an interesting work going on at Moosh plain, especially at Mogoönk. I now dispatch thither our

helper Shakro. He goes with a warm heart, and I hope he will exert a most happy influence at our seven out-stations there. He takes with him letters of counsel from our congregation.

“We thank God for this blessing. We were expecting it, and we do most earnestly pray and hope that many sinners may be converted.”

LIKE INTEREST AT VAN.

Dr. Reynolds wrote from Van the same day, January 10th: —

“You will be glad to learn that we are enjoying proofs of the presence of the blessed Spirit here at present. Some three weeks ago, in accordance with a suggestion of the Harpoot brethren, our people observed a day of fasting and prayer for the coming of the Spirit. Considerable solemnity and feeling were manifest on that day. The native preacher seemed particularly aroused, and expectant of a blessing. Before the year closed, two of the brethren had made restitution of money dishonestly obtained, confessing the wrong both publicly and privately. One of these, and another brother, a lad of some seventeen years, were rejoicing in a sense of new found pardon, and for two more we began to entertain some hope.

“For the week of prayer it was arranged that there should be an early morning prayer-meeting at each of the two chapels, and a union meeting at the city chapel at four P. M. The attendance at the garden chapel, in the morning, has been from 8 to 15, at the city from 20 to 25, at the union meetings, from 25 to 50. The prayers and remarks at these meetings have manifested a good deal of earnest feeling, several have confessed past dishonesties and made restitution, and we hope some have found peace in believing.

“Our house being over three miles from the city, my wife and I spent three nights in the city, that we might have opportunity for direct labor with individuals, and when we returned, Mr. Barnum took our place. During the week I found opportunity to talk, at greater or less length, with about fifteen individuals,

some of whom seemed like renewed men, others were earnest seekers, and scarcely one careless.

"My wife held three meetings with the women in different quarters, and found some who were beginning to manifest a hopeful spirit. One sought a private interview, to ask advice as to what she should do about some household articles of which she had gained dishonest possession, and in accordance with Mrs. R.'s advice, went that very day and returned them. She was very joyful in the duty performed, and Mrs. R. has considerable hope of her conversion. Her son has been for some time rejoicing in the Lord, and we hope her husband, who has also been confessing and restoring, may be in the kingdom. And thus we seem to see the beginning of family religion in this city."

OPPOSITION.

"Of course Satan does not see his hold over men relaxing without an effort to retain his power. The Vartabeds are preaching against us and cursing all who come to us, and individual opposition is breaking out in new places. Yesterday there was an attempt at disturbance in the chapel, such as we have not seen for several months. One person contradicted a statement in my sermon, and another snatched my notes from the table in front of me, tore them up, and left the room. But the audience were so thoroughly in sympathy with me, that the occurrence caused scarcely a ripple of excitement among them.

"It is arranged that the afternoon meetings shall be continued through this week, with morning meetings on Wednesday and Friday. We earnestly hope and pray that the work may go on until there shall be a large company of renewed souls here.

"We are hoping that the coming spring may see things ripe for the formation of a church here.

"The unsettled state of the country makes us feel some doubt as to our future, but at present there seems to be nothing to warrant any deviation from what would be our duty under other circumstances. We hope no storm will break till there is a strong church formed here."

Western Turkey.

CHEERING PROGRESS IN THE CESAREA FIELD.

MR. FARNSWORTH, of Cesarea, wrote on the 27th of January, sending the statistics of that station for the year 1875, and saying:—

"By referring to our station report, presented at the last meeting of our mission, you will find this statement: 'It would seem that the Lord is saying to us, "Go forward," and that the station and the mission are called upon to expect, and to provide for, a great blessing.' I now have the privilege of forwarding the statistics of our station work for the year 1875. I think you will agree with us in the view, that they have justified the language then used more fully than we could have reasonably expected.

"The first thing that will demand your attention is the increase in the number of out-stations. Last year there were but 13; now there are 19. Whether you look at the number reported as attending meetings, at the number of Protestants, or at the schools, each one of these new out-stations shows an extensive and well-established work.

"Looking at the 'total,' you will notice the great increase of laborers, the number being now 54, more by 22 than we have ever before reported. Some of the new laborers are students, who, after a couple of months, will return to their studies; others are school-teachers, working on very small pay; but we have two men from the seminary at Marsovan, and three from Marash, who are a most important addition to our working force. As a whole, our field was never before so efficiently manned as at the present time.

"The one thing that we expected would show to disadvantage this year is churches. Yozgat and Scongoorli have not only had no pastors, but much of the time they have had no preachers, while the Cesarea church has suffered for want of the efficient oversight of its pastor. But despite all this, the churches show 47 added on profession of faith,—more by 11 than in any previous year. A new church has been added to the list,—that at Injirli. The average number of worshippers in the four churches reported one

year ago was 425; the number now reported in the five churches is 870.

"We report 20 *congregations*, and the same number of *Sunday-schools*, against 14 of the former and 13 of the latter one year ago. Last year we reported a total average attendance of 1,080; this year the number is 1,982, an advance of nearly 90 per cent., while the average attendance at the Sunday-schools has more than doubled. The growth of the *Protestant community*, though not as large as that of the Sunday-schools or of the congregations, is very large. In 1861, after having worked steadily for seven years, we rejoiced to report a Protestant community of 380 souls. Year by year there has been progress, and, if we compare it with that of other stations of our mission, that progress has not been slow. In 1869, after working nearly sixteen years, we reported 848 Protestants. Now we report 2,310, with an advance in one year of 808, — only 40 less than the entire growth of the first sixteen years.

"The *contributions* for religious and educational purposes still show the effects of the famine, and must continue to do so for many years to come. Yet they are recovering quite as rapidly as we could expect. Up to 1871, the most that was ever raised in one year was about 20,000 piasters. In 1872 it went up to 26,500. In 1873, — the beginning of the famine, — there was a falling off of 1,000, and the next year (1874) showed a little less than 17,000 piasters. In 1875 there has been an advance on this of thirty per cent., carrying it up to 22,000. An advance on this of twenty per cent. would carry up the sum to the highest point ever reached. We think the present year will go considerably beyond that. In this regard the leading men in the Cesarea church are setting a good example, by subscribing thirty, fifty, and some over one hundred per cent. more than ever before.

"In the department of *education* the growth has been no less encouraging than in other departments of our work. Cesarea reports 380 pupils against 222 one year ago, and in the whole field we have 1,506, or 597 more than last year, a growth of sixty-five per cent.

"I think you will be pleased to note

the fact that the growth is *even*, so to speak. It is not especially at the central station, neither is it especially at the out-stations; it is not especially in the old fields, neither is it in the new; it is not especially the congregations, or the Protestant community, or in education, but *all* are making like progress.

"For myself, personally, I will add, it has been, though a very busy, a very happy year. As usual, I have been much from home, my itinerancy showing an absence of 231 days, and travel with horses to the amount of 2,757 miles. Join us, my dear sir, in praising 'the Lord of the harvest' for his great goodness to us, and in asking for yet greater things for 1876."

Mission to Spain.

MR. THOMAS L. GULICK wrote on the 19th of February, giving "incidents of experience in distributing gospels and tracts." One of the incidents is reported thus:—

"At Santiago I gave two or three tracts to the boys who had carried my baggage to the railroad station, and soon there was a crowd around me begging for tracts. I got into the car to escape, and then the crowd began to collect about the door and window. In five minutes I sold some twenty Gospels, and when the train was under way I sold a number of Gospels to those who were in the same car with me. To one of my neighbors, a young priest, I handed the Epistle to the Romans. He began to read, but stopped with sudden surprise asking, 'What does this mean? He says, "I am debtor both to the Greeks and to the Barbarians." How could Christ be a debtor to anybody?' I answered, 'You certainly know that the Epistle to the Romans was written by Paul, not Christ.' He still looked [surprised, but assented and continued his reading, and becoming much interested, he bought a Testament and several other books. While reading a tract, he finally said, 'This book seems to favor the right of private interpretation.' I replied, 'When my father writes me a letter, I always claim the right of reading it my-

self, and of understanding it according to the plain sense of the words. I claim the same right when my Heavenly Father writes me a letter, to show me the way of salvation.' It then dawned on him for the first time that my books and I were Protestant. He was much shocked, and said that our Bible was not really the Bible; that it was greatly corrupted that their bishop had lately bought up a great number of them and burnt them. I asked him if he read Greek. He replied, 'A little.' 'Have you read the Testament in Greek?' 'No.' 'Well, I have, and have compared it with the Spanish Testament, and though the translation is not absolutely perfect, as no human work can be, I assure you, from my personal knowledge, that it is not intentionally corrupted in a single word or syllable. You are not to blame for saying it is, but those who have told you so *know* that they speak falsely. If they have been burning Bibles, it is not that the Bibles are corrupted, but because they do not wish the people to "search the Scriptures" and know exactly what the Word of God is. You are a religious teacher, and yet I don't believe you can repeat the ten commandments.' He was much pleased by the challenge, and began to repeat very glibly the version in the Romish Catechism, leaving out the second and changing the fourth to 'Observe the feast days.' I stopped him and told him he had omitted the second, which he stoutly denied. I insisted, and he finally asked what it was. I told him, and challenged him to repeat correctly the fourth, which he called the third. He could only say that it is 'Observe the feast days.'

"Now" said I, 'You have been ignorantly accusing us of corrupting the Bible. The charge is false, but I have just proved that your teachers have willfully so mutilated and corrupted the fundamental law of God, that you, a teacher, do not even know the ten commandments. You are not so much to blame, because you believed what was taught you; but the case is very different with your superiors. God has spoken terrible denunciations against those who take from, or add to his word. Let me advise you henceforth to search the Scriptures and take them as the rule of your life, and the gospel which you preach.' He turned pale and was much agitated. But said, 'If I should do so I would lose my living, and everybody would be against me.' 'Very likely,' I replied, 'That is what Christ said would happen. Your enemies will be those of your own house; but if you obey God, you may be sure he will take care of you. One man *with* God is mightier than all the world against him. You and I, in less than seventy years, will have to appear before the judgment throne. Our Lord will not ask, "Did you obey your bishop?" but "Did you obey me? Did you search the Scriptures? Did you preach *my* gospel?"' Whatever difficulties and dangers there may seem to be in the way of the course which I have recommended to you, you may be sure your present course is much more difficult and dangerous.'

"He seemed much impressed and thanked me most cordially when he left the car, taking his Testament and tracts with him. May the good seed find lodgment in his heart."

MISCELLANY.

PROPOSED MISSION TO UJJI.

It is highly gratifying to notice the continued and increasing interest of Christians in Great Britain in missionary effort for Africa. The "Chronicle" of the London Missionary Society, for March, states:—

"As one result of the recent visits paid by travelers to Central Africa, and of the

deep interest now felt by Christian Englishmen in the welfare of its people, Mr. Robert Arthington, of Leeds, has invited the Directors of this Society to commence a mission on Lake Tanganika; and he offers to them the sum of £5,000 towards the outlay necessarily involved. Mr. Arthington says: 'It is much in my heart to take with you a courageous and faith-

ful step in the moral conquest of Africa; whilst we shall, if God be with us, be instrumental in his hand in gathering out to Christ's glory and our joy many of his elect people in that continent. You know that the Presbyterians of Scotland have taken in hand the Nyassa, and that the Church Missionary Society is likely to take in hand the Victoria Nyanza, that is, the inhabitants of their shores, for evangelization. I propose we should take in hand Lake Tanganika.'

"Ujiji, the place proposed for the headquarters of this new mission, is situated on the east shore of Lake Tanganika, in a direction due west from Zanzibar, and at a direct distance of five hundred and forty geographical miles. The traveling distance between the two places is somewhat under seven hundred miles. . . . Lake Tanganika is three hundred miles in length, by twenty in width, and its extensive shore-line affords opportunity of easy access to a multitude of people. The importance of one or more strong mission stations on such a noble inland sea cannot be overrated.

"Ujiji is built on the shore of Lake Tanganika, the waters of which stand at a height of 2,710 feet above the sea. The land at the back of the town rises to a greater height. . . . Though in latitude 5°-7°, in the dry season the heat is tempered by a pleasant wind from the southeast, and in the wet season by heavy rains, which fall from the first of December to the beginning of May. . . .

"The Free Church Mission is founding Livingstonia, at the southern end of Lake Nyassa. Bishop Steere and the Universities' Mission are surveying the district at its northern end. The Church Missionary Society is about to occupy Karagué and Uganda on the Victoria Nyanza. A portion of the center is offered to the London Missionary Society. But there is abundant room for other laborers on the high central plateau.

"Apart from all general considerations of duty, the portion proposed to ourselves at Ujiji ought to have, for the friends of the Society, a special interest. It is peculiarly connected with Livingstone, as he was in all his early experience connected with us. His head-quarters, during all

his last expeditions, were at Ujiji. Here, in the hour of his wants and his distress, in God's loving providence, exactly at the right moment, he was found by Mr. Stanley; here his work and life were once more made known to the world, which was watching intently for him. Most fitting will it be that the London Missionary Society shall occupy this place as a mission station; and shall make it the center of a growing system of Christian life and work and usefulness, which shall, for ages to come, be a blessing to the people whom he so dearly loved."



THE LIVINGSTONIA MISSION.

THE "Record" of the Free Church of Scotland, for March, gives pleasant intelligence respecting the new mission in Africa:—

"The great news of the month is the arrival of the Livingstonia Missionary Expedition on Lake Nyassa. This event took place on the 12th of October. Mr. Young, in a letter to Captain Wilson, tells that, after conveying (with the help of eight hundred carriers) the ship and goods across the cataracts in the river, the good steamer *Ilala* was launched successfully on the 6th, set sail on the 8th, and two days after burst, a most unexpected visitor, into the magnificent lake, with which we are now likely to become very well acquainted. The *Ilala* turns out to be a good sea-boat, and is able to steam seven knots an hour with one boiler. While Mr. Young was trying the paces of the launch on the water, the remainder of the mission party were engaged in building houses near Cape Maclear. 'Thus far,' writes Mr. Young, 'I think the whole affair is a great success.' And the prospects for the future seem as hopeful as the past has been prosperous. 'There is not a single native we have met with,' he adds, 'but is rejoiced to see us.' 'Before entering Nyassa I called on the powerful chief Mponda, through whose dominions all the slaves for the coast pass. He was very civil, and made us presents. He gave us permission to settle on any part of his land. He owns the whole Cape Maclear peninsula, and for

a few pieces of calico he would stop all slaves passing through his dominions.' 'We are a wonder and astonishment to all the Arabs and natives. The former shake their heads, no doubt fearing that their game is up.' 'While on the lake I came up with one of the slave dhows [boats], but she was empty. She was on her way for a cargo. *Before we got near her she lowered her sail, and the master, who hailed from Zanzibar, at once said in*

broken English, "Me no got slaves in !" These sentences from Mr. Young's letter seem to us most significant. Our mission is being established under the smile of God. The people for whose benefit it has been commenced have given it a hearty welcome, and the slave-dealers have taken fright at its very first appearance. Let us bear this peculiarly interesting and promising enterprise more constantly on our hearts in prayer."

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.		CONNECTICUT.	
South Freeport, Rev. H. Hilsley,	10 00	Canaan, Fanny S. Cowles,	2 00
NEW HAMPSHIRE.		NEW YORK.	
Barrington, Mr and Mrs. E. Buzzel,	10 00	Brockport, Thomas Motley,	10 00
Greenland, a friend,	15 00	Perry Centrc, G. K. Sheldon,	10 00—20 00
Littleton, a friend,	1 00	DISTRICT OF COLUMBIA.	
Warner, Mrs. Frederic Eaton,	2 00—28 00	Washington, C. S. Richards,	5 00
VERMONT		OHIO.	
Lower Waterford, Rev. M. H. Wells,	10 00	Kent, J. S. Cooke,	10 00
West Charles-town, Rev. W. T. Herrick,	50 00	ILLINOIS.	
Windham, Miss C. F. Rugg,	4 00—64 00	Galesburg, Mrs. E. T. Parker,	15 00
MASSACHUSETTS.		Geneseo, Charles Perry,	20 00
Amherst, ———,	1 00	Ontario, Rev. H. M. Tupper,	4 00—39 00
Seekonk, a friend,	10 00—11 00	Received for the "Debt" in March,	
RHODE ISLAND.		Previously acknowledged (see April	
Newport, a friend,	2 00	"Herald"),	
Providence, Union Cong. ch. 33.10;		37,150 61	
Amos C. Barstow, 500;	539 10—541 10	\$37,880 71	

CENTENNIAL OFFERINGS.

_____, Me. _____,	5 00	Sisseton Agency, D. T. Church collection,	
Henninger, N. H. Rev. G. H. Morss, for the		for the Indians at Fort Berthold,	32 60
Indians at Fort Berthold,	5 00		
Rockland, Mass. A friend, a Centennial		Received for above in March,	\$102 60
thank-offering, to constitute Rev. JOHN M.		Previously ack'd (see April "Herald"),	1,676 95
LORD, H. M.	50 00		
Philadelphia, Penn. Miss K. M. Linnard,	10 00		\$1779 55

DONATIONS RECEIVED IN MARCH.

MAINE.		Lincoln and Sagadahoc counties.	
Cumberland county.		Bristol Mills, Mrs E. Drummond,	
Falmouth, 2d Cong. ch. and so.	8 85	1; Mrs. H. Drummond, 2; Miss	
Gorham, Cong. ch. and so. 12.35; a		McLean, 1;	4 00
friend, 20;	32 35	Penobscot co. Aux. Soc. E. F. Dureu,	
Gray, Cong. ch. (paid District Secre-		Tr.	
tary for services),	10 00	Bangor, 1st Cong. ch. and so.	13 24
Portland, State St. ch., special (of		York county.	
wh. 19 from Mrs S. H. Merrill, in		Limerick, Cong. ch. and so.	5 00
memorium), 31; Plymouth ch. and			898 65
so. m. c. 23.45; St. Lawrence St.			
ch. and so. 13.05; A lover of			
Christ's cause, 50; Mrs. Caroline			
W. Brooks, 25;	147 50		
Yarmouth, 1st Cong. ch. and so.	87 71—286 41		
Hancock county.			
Bucksport, Elm St. ch. and so.	50 00		
Kennebec county.			
Gardiner, Cong. ch. and so.	40 00		

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Goffstown, Rev. Abel Manning,	12 00
Mount Veruon, Cong. ch. (of which W. H. Conant, 10; Martha E. Conant, 5);	23 00
New Boston, Mrs. Mary Dodge,	10 00
Temple, Cong. ch. and so.	4 00—49 00
Merrimac county Aux. Society.	
Henniker, Rev. G. H. Morss,	5 00
Rockingham county.	
Atkinson, Cong. ch. and so.	3 50
Raymond, Mrs. J. T. Dudley,	4 00—7 50
Strafford county.	
Rochester, Cong. ch. and so.	33 83
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Sunapee, R. C.	5 00
	408 55

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lower Waterford, Cong. ch. and so.	
40.82; Rev. M. H. Wells, 10;	50 82
St. Johnsbury, 1st Cong. ch. and so.	
18.40; H., 15; a friend, 2;	35 40—86 22
Essex county.	
Granby and Victory, Cong. ch. and so.	10 00
Orleans county.	
Beebe Plain, Mrs. E. A. McPherson,	10 00
Derby, Mrs. O. Newcomb,	5 00
Newport, Cong. ch. and so. m. c.	12 00
North Craftsbury, Cong. ch. and so.	31 00—58 00
Rutland county.	
Pittsford, Cong. ch. and so.	30 00
Wallingford, a friend,	10 00—40 00
Washington county, Aux. Soc. G. W. Scott, Tr.	
Plainfield, Rev. Charles Redfield,	10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so.	21 33
Plymouth Union, Mrs. Abigail Baldwin,	5 00
Springfield, Cong. ch. and so., to const. G. P. Haywood, GEORGE A. DAVIS, KITTIE A. JONES, and LUCY R. ELLIS, II. M., 497.05; J. R. Hall, 2;	499 05
Woodstock, 1st Cong. ch. and so.	82 54—607 92
—, A Vermont Missionary,	3 13
	815 27
Legacies. — St. Johnsbury, Luke Spencer, by L. G. Spencer, Ex'r,	50 00
	865 27

MASSACHUSETTS.

Barnstable county.	
Centreville, Cong. ch. and so.	11 03
Yarmouth, 1st Cong. ch. and so.	95 28—106 31
Berkshire county.	
Curtisville, Cong. ch. and so.	24 20
North Adams, Cong. ch. and so.	70 09—94 29
Bristol county.	
Fall River, 1st Cong. ch. and so., to const. Rev. CALVIN KEYSER and ISAAC BORDEN, II. M., 193.40; a friend, 3;	196 40
Seekonk and East Providence, Cong. ch. and so.	35 57—231 97
Brookfield Ass'n. William Hyde, Tr. Barre, Cong. ch. and so., with other dona., to constitute Mrs. ORAMEL CLARK and A. G. WILLIAMS, II. M.	173 72
Ware, C. G. II., East church,	10 00—183 72
Essex county.	
Lawrence, South Cong. ch. and so.	23 50
Essex county North.	
Hyfield, Cong. ch. and so.	25 00
Ipswich, Linchbrook ch. and so.	29 00
Newburyport, H. F. T., 5.25; S. H. T., 5; a friend of missions, 2;	12 25
Rowley, Mr. and Mrs. J. L.	5 00—71 25
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	18 06

Gloucester, Evan. Cong. ch. and so.	24 88
Lynn, 1st Cong. ch. and so. (of wh. 39.69 for 1875),	63 27
Salem, Mrs. Joseph H. Towne, to const. ROSA E. RICHARDSON, II. M., 100; a deceased friend, 75;	175 00
Saugus, Cong. ch. and so.	65 75
Wenham, Cong. ch. and so.	10 00—356 96
Franklin co. Aux. Soc. William F. Root, Tr.	
Barnardston, Ortho. Cong. ch. and so.	20 00
Coleraine, Rev. D. A. Strong,	5 00
Erving, Cong. ch. and so.	3 62
Shelburne, Cong. ch. and so.	6 61—35 23
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Chicopee, 2d ch. and so. 63.33; 3d ditto, 21;	84 33
East Longmeadow, Cong. ch. and so.	6 50
Monson, A. W. Porter,	280 00
Springfield, 1st Cong. ch. and so. 75.54; A. B., 1,000; a thank-offering, 1,000; H. M., 500;	2,575 54—2,946 42
Hampshire county Aux. Society.	
Amherst, Mrs. R. A. Lester,	100 00
East Hampton, 1st Cong. ch. and so.	90 78
Hadley, Russell ch. and so. m. c. 19.75; T. G. Huntington, 5;	24 75
Northampton, Edwards ch. and so. 77.10; 1st Cong. ch. and so. m. c. 22.65;	99 75
North Hadley, 2d Cong. ch. and so.	11 51
South Amherst, Cong. ch. and so.	11 00
South Hadley, 1st Cong. ch. and so.	70 00
West Hampton, Cong. ch. and so.	26 21
Williamsburgh, Cong. ch. and so.	40 15—474 15
Middlesex county.	
Arlington, Cong. ch. and so. (of wh. 750 from John Field),	809 77
Auburndale, Mrs. S. Harding,	10 00
Cambridge, Prospect St. ch. and so., add'l,	131 10
Lowell, John St. ch. and so.	25 16
Newton Centre, 1st Cong. ch. and so.	200 00
Newton Lower Falls, a friend,	2 00
Somerville, Broadway ch. and so., to const. JOHN E. TUTTLE, II. M., 100; Franklin St. ch. and so. m. c. 13.87; Prospect Hill, ch. and so. m. c. 5.75; a friend, 2;	121 62
West Medford, Cong. ch. and so.	10 00—1,309 65
Middlesex Union.	
Fitchburg, Mrs. Abel Thurston,	5 00
Groton, a friend, 10; Birth-day offering, 3; E. B., 7;	20 00
Pepperell, Cong. ch. and so.	10 85—35 85
Norfolk county.	
Braintree, Henry A. Johnson,	20 00
Brookline, Harvard Cong. ch. and so.	902 55
Dover, Cong. ch. and so. 5.10; a friend, 50c.	5 60
East Medway, 1st Cong. ch. and so. m. c.	8 27
East Weymouth, Cong. ch. and so. 30; Cong. ch. and so. at Lovell's Corner, 15;	45 00
Foxboro, D. Carpenter,	100 00
Quincy, B. C. H.	100 00
South Braintree, Cong. ch. and so.	23 75
South Weymouth, 2d Cong. ch. and so., with other dona., to const. F. B. GAMWELL, II. M.	75 00
Walpole, Ortho. Cong. ch. and so.	37 02
Wellesley, a friend,	15 00
Wrentham, Cong. ch. and so. m. c.	10 00—1,342 19
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so., for Papal Lands,	11 40
Plymouth county.	
Iifingham, Evan. Cong. ch. and so.	29 50
Marshfield, 1st Cong. ch. and so.	81 00
Middleboro, 1st Cong. ch. and so.	3 96
North Carver, Rev. W. W. Livingston,	5 00
Plymouth, Cong. ch. and so.	8 00
Rockland, Cong. ch. and so.	100 00—227 45

Suffolk county.

Boston, Union ch. 1,750.75; Old South ch. 705.75; ditto for Papal Lands, 161.45; Phillips ch. 462.15; Highland ch. 266.78, ditto m. c. 34.57; Vine St. ch. (of wh. from Rev. J. O. Means, 50; James Fisher, 100; J. S. Ropes, 50; Silas Potter, 50; F. O. White, 10; F. J. Ward, 5), 310, ditto m. c. 10; Eliot ch. 150; Second ch. (Dorchester), for relief from retrenchment, 100; Mt. Vernon ch. 98; Cottage St. ch. 69.10; ditto Mrs. Williamson, 11; Shawmut ch., for relief from retrenchment, 50; ditto a lady, 10; Central ch. m. c. 43.60; a friend, 500; A. B., 100; E. E. H., 100; D. S. R., 50; Rev. J. O. Means, D. D., by E. S., 10; Silas A. Quincy, 10; Mrs. S. B. Munger, 10; P. B., 10; F. B. P., 2.50; a friend, 1;	5,026 65
Chelsea, 1st Cong. ch. and so. 102.98; ditto a friend, 5; Central ch. and so. 23.74;	136 72
Winthrop, a friend, from a sick-room,	20 00
Worcester co. North.	
Athol, A. Thomas,	5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	37 05
Northboro, Nathaniel Fisher,	10 00
Shrewsbury, Cong. ch. and so., for Papal Lands,	10 23
Worcester, Salem St. ch. and so., for Papal Lands, 36.25; Ladies' Association, add'l, 10;	46 25
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Uxbridge, Evan. Cong. ch. and so. —, a friend,	51 55 100 00
—, a friend,	10 00
	12,903 83

Legacies.—Andover, Elizabeth Shattuck, by

Joseph Shattuck, Ex'r,	100 00
Boston, Mrs. Hannah W. Tucker, by Miss Mary W. Robinson, Ex'r,	100 00
Gloucester, Mrs. Betsey Stevens, by J. L. R. Trask, Ex'r,	200 00
Taunton, Cyrus Caswell, by David Deem, Ex'r,	1,000 00
	14,303 83

RHODE ISLAND.

Providence, Union Cong. ch. and so., to const. HATTIE H. BERRENS, H. M., 2,013.61; Benevolent Cong. ch. and so., for Papal Lands, 224.24; E. B., Pilgrim ch., 5;	2,242 75
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CONNECTICUT.

Fairfield county.

Darien, Cong. ch. and so. for relief from retrenchment,	25 00
Ridgefield, Cong. ch. and so.	177 22
Hartford county. E. W. Parsons, Tr.	
Buckingham, Cong. ch. and so.	36 14
Collinsville, Cong. ch. and so.	17 04
East Windsor, 1st Cong. ch. and so., with other dona., to const. L. W. Adams, H. M.	40 00
Glastenbury, Cong. ch. and so.	701 00
Hartford, Park St. ch. and so., for Papal Lands, 90.20; W. W. T., 1;	100 20
South Glastenbury, Cong. ch. and so.	6 24
Suffield, 1st Cong. ch. and so.	32 00
Windsor, Cong. ch. and so.	29 91
Litchfield county. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	30 00
Northfield, Cong. ch. and so.	22 60
Riverton, Cong. ch. and so.	11 00
Thomaston, Cong. ch. and so.	73 13
West Windsor, 2d Cong. ch. and so.	95 80
Winsted, Friends,	30 00
Middlesex county. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch. and so. 30.50; J. F. Huher, for Madura, 1;	31 50

Old Saybrook, Cong. ch. and so.	15 83
Portland, 1st Cong. ch. and so.	20 00
West Chester, a friend,	2 00
New Haven county. F. T. Jarman, Agent.	
Fair Haven, 1st Cong. ch. and so.	73 55
Guilford, Mrs. Lucy E. Tuttle,	100 00
Middlebury, Cong. ch. and so.	33 69
New Haven, 1st ch. m. c. 9.61; 3d ch. 66.86; North ch. m. c. 13; ditto, A. Treat, 250; ditto, Two members, for relief from retrenchment, 50;	379 46
Volcott, Cong. ch. and so.	7 00
New London county. C. Butler and L. A. Hyde, Trs.	593 70
Lehanon, Cong. ch., Exeter Parish,	32 50
Lyme, Cong. ch. and so.	31 32
New London, 2d Cong. ch. and so., for Papal Lands, 133.89, m. c. 10.14;	144 03
Tolland county. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so., to const. Rev. D. S. HOLBROOK, H. M.	96 35
North Coventry, Ladies, 75.80; Gentlemen, 62, to const. RUTH M. LITTLE, H. M.	137 80
Rockville, 1st Cong. ch. and so.	197 10
Somers, Cong. ch. and so.	64 69
Tolland, Cong. ch. and so.	9 41
Vernon, Gents' Asso'n,	21 00
Windham county.	
Willimantic, Cong. ch. and so.	100 40
	2,925 83

NEW YORK.

Barryville, Cong. ch. and so.	1 20
Buffalo, Mrs. R. W. B.	250 00
Glen's Falls, 1st Presb. church,	19 00
Gloversville, Cong. ch. and so. (of wh. from H. M. Place, 250; A. Judson, 150; J. V. Place, 75);	523 00
Groton, S. A. Barrows, extra,	5 00
Jamestown, E. Barrows, 5; I. G. Moore, 3; Mrs. I. A. Shepard, 1;	9 00
Lafayette, Morris Baker,	20 00
Livonia, 1st Presb. ch. and so.	26 00
Malone, Cong. ch. and so.	50 34
New York, Mrs. P. Milsapugh, 2; Joseph H. Pedro, 2; a friend, for Mexico, 75c.;	4 75
Owego, Cong. ch. and so.	20 00
Perry Centre, Cong. ch. and so. 34.25; G. W. Sheldon, 15; Mrs. L. A. Sheldon, 1.50;	50 75
Poughkeepsie, 1st Cong. ch. and so.	37 36
Riverhead, Mrs. George Miller,	5 00
Sherburne, T. L. R., for relief from retrenchment,	25 00
Steuben, 1st Welsh Cong. ch. and so.	20 00
Syracuse, Plymouth Cong. ch. and so. 25; Rev. J. C. Holbrook, 25;	50 00
Versailles, Rev. William Hall,	25 00
Volney, Rev. W. W. Warner, 5; J. J. Coit, 5;	10 00
West Farms, Mrs. A. Wood,	10 00
West Point, Rev. John Forsyth, D. D.	25 00

NEW JERSEY.

Bloomfield, Z. B. Dodd, for Mexico,	10 00
Chester, 1st Cong. ch. and so.	14 15
German Valley, Mary A. Linnell, for Micronesia,	10 00
Princeton, Prof. A. Gnyot,	25 01
South Orange, a friend,	10 00
Woodbridge, Cong. ch. and so.	35 02

PENNSYLVANIA.

Carbon Run, Welsh Cong. ch. and so., for Mexico,	13 00
Germantown, Miss T. Hazard,	50 00
Lansford, Armor-bearer,	2 00
Philadelphia, Central Cong. ch. and so. 62.61; a teacher, 50;	112 61

TENNESSEE.

Memphis, Y. P. M. Society of 1st Cong. ch. 10; Mrs. I. G. Cairns, 5;	15 00
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OHIO.

Austintown, Cong. ch. and so.	6 35
Cincinnati, Seventh St. ch. and so., to const. ELIZABETH BEWLEY and S. T. GRIFFITHS, II. M.	200 00
Collamer, Cong. ch. and so.	60 00
Delaware, Rev. John H. Jones, to constitute Rev. R. G. JONES, D. D., and Rev. W. P. EDWARDS, II. M., 120; a friend, 50;	170 00
Geneva, 1st Cong. ch. and so.	7 64
Madison, Central Cong. ch. and so.	50 33
Mantua, Cong. ch. and so.	4 00
Marietta, 1st Cong. ch. and so. m. c., fr 1875,	87 00
Mineral Ridge, Welsh Cong. ch. and so. (one half for Mexico),	10 00
Olmsted, 1st Cong. ch. and so. 4; 2d Cong. ch. and so. 5;	9 00
Sandusky, 1st Cong. ch. and so., special,	51 30
Thomastown, Welsh Cong. ch. and so.	10 00—655 62

INDIANA.

Bloomington, Rev. E. Ballantine	3 00
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ILLINOIS.

Albany, Cong. ch. and so.	8 00
Bethany, Cong. ch. and so.	4 00
Champaign, Cong. ch. and so.	30 00
Chicago, New England ch. and so.	8 17
Elgin, Cong. ch. and so.	22 28
Elmhurst, Cong. ch. and so.	45 46
Galesburg, 1st Ch. of Christ, 107.15; a student, 1;	108 15
Geneva, Cong. ch. and so.	7 00
Glucoc, Cong. ch. and so.	54 19
Greenville, Cong. ch. and so.	8 60
Hinsdale, Mrs. Leonard,	5 00
Rockford, 1st Cong. ch. and so., add'l,	3 00
Rockton, Cong. ch. and so.	12 50
St. Charles, Cong. ch. and so.	1 60
South Chicago, Rev. and Mrs. C. A. Towle,	5 00
Tolono, Mrs. L. Haskell,	5 00
Wheaton, a debtor, 60; Mrs. L. A. Guild, 5;	55 00—377 95

MICHIGAN.

Alamo, Cong. ch. and so.	6 50
Grass Lake, Cong. ch. and so.	23 25
Honnestad, Cong. ch. and so.	2 00
Royal Oak, a friend,	16 00
Three Oaks, Cong. ch. and so.	7 50
Webster, Cong. ch. and so.	17 25—72 50

MISSOURI.

Cameron, 1st Cong. ch. and so.	11 53
Kidder, S. C. Court, for Papal Lands,	5 00
Neesho, Cong. ch. and so.	20 00—36 56

MINNESOTA.

Medford, Mrs. M. W. Powell,	1 50
Minneapolis, 1st Cong. ch. and so. 11;	
Plymouth Cong. ch. and so. 17.69;	
C. and H. M., 25;	53 69—55 19

IOWA.

Cedar Falls, Cong. ch. and so.	25 00
Cedar Rapids, J. F. Dean,	5 00
Deumark, George L. Epps,	5 00
Des Moines, Plymouth Cong. ch. and so.	7 80
Magnolia, Cong. ch. and so.	9 30
Osawatimie, Cong. ch. and so.	10 00
Sibley, 1st Cong. ch. and so.	3 60—65 70

WISCONSIN.

Beloit, 1st Cong. ch. and so.	213 72
East Troy, Cong. ch. and so.	15 85
Green Bay, 1st Presb. Society,	61 57
Lafayette, Cong. ch. and so.	3 70
New Chester, Cong. ch. and so.	1 91
Plymouth, Cong. ch. and so.	5 25
Quincy, Mrs. C. C. Berry,	5 00
Rio, Coun. ch. and so.	1 95
Ripon, 1st Cong. ch. and so. (of which 100 from A. P. Harwood, to const. Rev. L. J. WHITE and Rev. E. H. MERRILL, II. M.	169 00
Wyoceun, Cong. ch. and so.	2 29—430 24

KANSAS.

Emporia, 1st Cong. ch. and so.	5 90
Eureka, Cong. ch. and so. 22; a friend, 15;	37 00
Leavenworth, Lewis A. Stone,	5 00
Manhattan, H. E. Beckwith,	5 00—62 90

NEBRASKA.

Millford, H. A. French,	5 00
Omaha, Rev. R. Gaylord,	80
Steele City, Cong. ch. and so.	10 00
York, Benjamin Bissell,	10 00—25 30

CALIFORNIA.

Oakland, 1st Cong. ch. and so.	60 99
San Francisco, Rev. J. Rowell,	50 00
Santa Barbara, Mr. and Mrs. H. M. Van Winkle,	23 00—133 99

DAKOTA TERRITORY.

Greenwood, Rev. J. P. Williamson,	3 00
Yankton, Saved by giving up smoking, and given for relief from retrenchment,	5 00—8 00

CANADA.

Province of Ontario, —	
Yorkville, Andrew Hamilton,	100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Ebon, mission families,	33 50
Jaluit, Jose de Bruhn,	20 00
" a friend of missions,	20 00
Kusaie, Avails of Oil in 1875,	34 20
" " in 1876,	183 70
" = 296.40 gold, @ 114 % =	337 90
Turkey, Van, Dr. G. C. Reynolds,	50 00
" " a friend,	25 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.

For support of Mrs. De Riemer, Ceylon, \$575;	
Mrs. Baird, European Turkey, \$405; Mrs. Dr. Reynolds, Eastern Turkey, \$348; Mrs. Minor, Madura, \$345; Mrs. Edwards, South Africa, additional outfit, \$50; and for school at Talas, Turkey, \$12; for expenses of the "Home" at Constantinople, add'l, 2,087.14; 3,972 14	

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,

Treasurer.	2,500 00
For Miss Starkweather, add'l outfit,	150 00
" " traveling expenses, 20 00	
" support of Mariam, Marash,	40 25—2,719 25

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Amherst, Cong. s. s. 25;	
Warner, Mrs. J. H. Stewart, 6;	31 00
VERMONT. — Burlington, 1st Cong. s. s. 100;	
Morrisville, Cong. s. s., for Mr. Montgomery's school, 17;	117 00
MASSACHUSETTS. — Boston, Old South s. s., for student in Bulgaria, 25; Campello, Cong. s. s. 52.69; Lawrence, Eliot Cong. s. s. 20; Seckonk and E. Providence, Miss A. H. Carpenter's s. s. class, 3.23;	100 97
NEW YORK. — Flushing, Cong. s. s., for school at Ahmednuggur, 40; Sherburne, 1st Cong. s. s. 65.39;	106 39
ILLINOIS. — Champaign, Cong. s. s.	7 00

Donations received in March,	\$30,707 66
" for the Debt "	730 10
" for Centennial, "	102 60

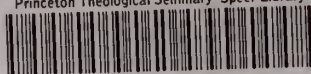
Legacies received in March,	\$31,640 38
	1,450 00
	\$32,990 38

Total, from Sept. 1st, 1875, to March 31st, 1876,	\$258,635 08
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